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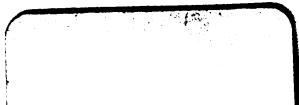
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THE READER.

CONTAINING

I. THE ART OF DELIVERY, ARTICULATION, ACCENT,
PRONUNCIATION, EMPHASIS, PAUSES, KEY OR PITCH
OF THE VOICE, AND TONES.

II. A SELECTION OF LESSONS IN THE VARIOUS KINDS OF PROSE.

III. POETICK NUMBERS, STRUCTURE OF ENGLISH VERSE,
FEET AND PAUSES, MEASURE AND MOVEMENT, MELODY,
HARMONY AND EXPRESSION, RULES FOR READING
VERSE.

IV. A SELECTION OF LESSONS IN THE VARIOUS KINDS OF VERSE.

BEING THE

THIRD PART

OF A

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BY ABNER ALDEN, A. M.

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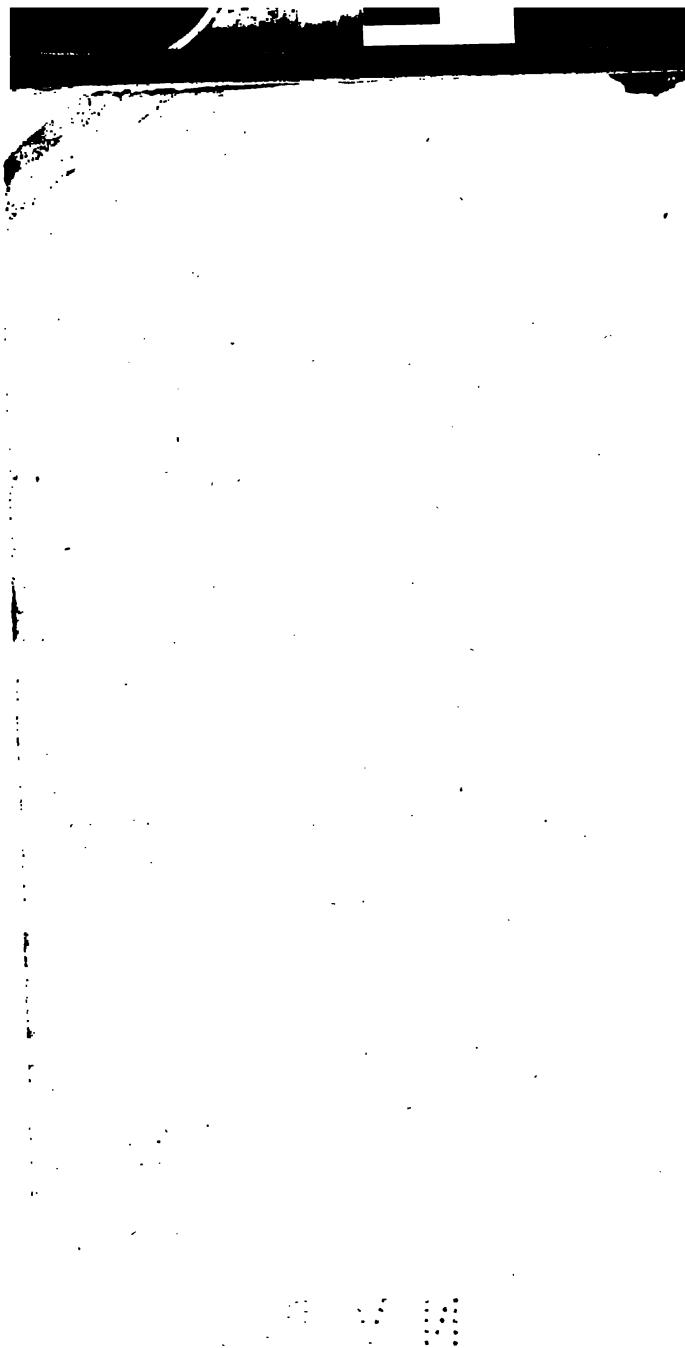
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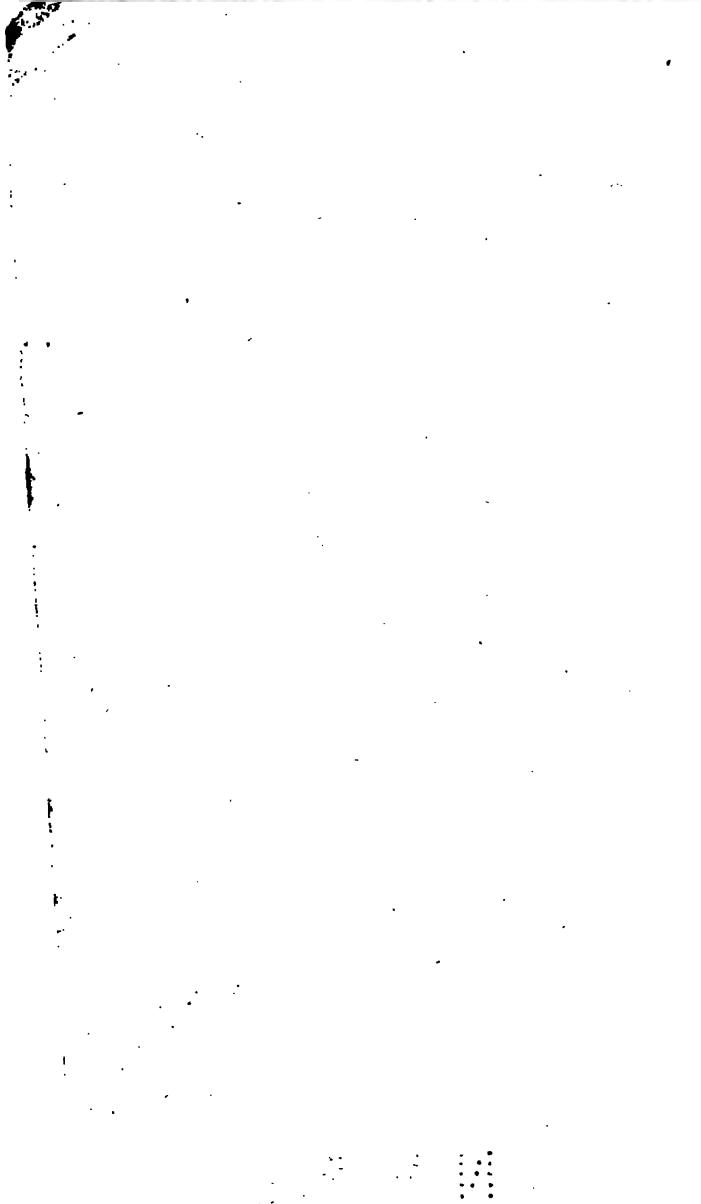
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T H E R E A D E R.

words ; so emphasis unites words together, and forms them into sentences and members of sentences. As accent dignifies the syllable on which it is laid, and makes it more distinguished by the ear than the rest ; so emphasis ennobles the word to which it belongs, and presents it in a stronger light to the understanding. Accent is the mark which distinguishes words from each other, as simple types of our ideas, without the mutual relation in which they stand to each other. Emphasis is the mark which points out their several degrees of relationship, in their various combinations, and the rank which they hold in the mind. Were there no accent, words would be resolved into their original syllables ; were there no emphasis, sentences would be resolved into their original words ; and, in this case, the hearer must be at the pains himself, first, of making out the words, and afterwards, their meaning : Whereas, by the use of accent and emphasis, words and their meaning being pointed out by certain marks, at the same time that they are uttered, the hearer has all the trouble saved, but that of listening ; and can accompany the reader or speaker, if he deliver himself well, at the same pace that he goes, with as clear a comprehension of the matter offered to his consideration, as the speaker himself has.

Emphasis is of two kinds, *simple* and *complex* : simple, when it serves only to point out the plain meaning of a proposition ; complex, when, besides the meaning, it marks also some affection or emotion of the mind ; or gives a meaning to words, which they would not have in their usual acceptation without such emphasis.

An infallible Rule for properly placing the Emphasis.

Every one who has any thing to read or recite in publick, should reflect in what manner, and with what kind of emphasis, he would point out the meaning, if he were to deliver those words, as proceeding from the immediate sentiments of his own mind.

PAUSES OR STOPS.

Pauses or stops, are a total cessation of sound, during a perceptible, and in poetick composition, a measurable space of time.

“ Pauses are of two kinds ; one of which conveys the idea of continuation ; the other, that of completion. The former

former may be called the *suspending*; the latter, the *closing* pause. It is necessary, that upon the word immediately preceding the pause, the voice should be suspended in such a manner, as to intimate to the hearers, that the sense is not completed.

Long and frequent pausing is essentially necessary in order to speak with ease and propriety. A solemn pause after a weighty thought, is very beautiful and striking. A well timed stop, gives as much grace to speech, as it does to musick.

The pauses are governed, however, not by the common rule, (viz. that the voice should stop at the comma, semi-colon, colon, and period, in proportion to the numbers one, two, three, four) but by the sense, connexion, and effect of what is spoken. The construction sometimes requires a point, where a pause would be unnatural; and it is frequently proper, to pause, where none of the ordinary points can be placed.

The pauses are regulated in a great measure by emphasis. As emphasis is the link which connects words together, and forms them into sentences, or into members of sentences, when in the same sentence, there are more than one member, and more than one emphatical word, that there may be no mistake with regard to the number of words belonging to each emphasis, at the end of every such member of a sentence, there ought to be a perceptible pause.

As every member of a sentence contains some idea of more or less importance to the drift of the whole, there ought to be a sufficient pause at the end of each member, to give time for each idea to make its due impression on the mind; and the proportion of time in the pause, should be regulated by the importance of each idea, or by the closer or more remote connexion which it has with the main object of the sentence. If there be any proposition or sentiment, which the reader or speaker would enforce more strongly than the rest, he may either precede it by a longer pause than usual, which will rouse attention, and give it the more weight when it is delivered; or he may make a longer pause after it is closed, which will give time for the mind to ruminate upon it, and to let it sink deep into it, by reflection; or, according to the importance of the

THE READER.

point, he may do both. He may go still farther, and make a pause before some very emphatical word, when neither the sense nor common usage would admit of any ; and this, upon proper occasions, may produce a very powerful effect.

Every one who has any thing to read or recite in publick, should consider what tones he would make use of, and what time he would suspend his voice, if those words which he is about to deliver, were to proceed from the immediate sentiments of his own mind. A passage should be pronounced slowly, and with long pauses, when it expresses what is solemn or deliberate ; and quick, and with short pauses, when it expresses what is brisk, lively or impetuous.

PITCH AND MANAGEMENT OF THE VOICE.

Every one who is not corrupted by bad habits, has three pitches in his voice ; the *Middle*, the *High*, and the *Low*. The *middle* pitch is that which is used in ordinary discourse, from which he either rises or falls, according as the matter of his discourse or the emotions of his mind may require. This pitch, therefore, is that which ought to be generally used, for two reasons ; first, because the organs of speech are stronger, and more pliable in this pitch, from constant use ; secondly, because it is more easy to rise or fall from this pitch, to high or low, with regular proportion.

The *high* pitch of voice is proper in the expression of tender, plaintive, and joyous passages.

The *low* pitch is properly applied to passages of a solemn and gloomy nature.

A man may read or speak *louder* or *softer* in the *same key* ; when he speaks *higher* or *lower*, he *changes* his key : So that it is the busines of every one to proportion the force or loudness of his voice to the room and number of his auditors, in his *usual* pitch. If the room and number of his auditors be larger than *ordinary*, he is to read or speak *louder*, not *higher* ; in his *usual* key, not in a *new* one. And whoever neglects to do this, will never be able to manage his voice with ease to himself, or pleasure to his hearers.

The best rule for a speaker or reader, is, never to utter a greater quantity of voice than he can afford without pain to himself, or any extraordinary effort.

Every



Every speaker or reader should take care in the management of his breath, always to get a fresh supply before he feels any want ; for while he has some to spare, he recruits it with such ease, that his hearers are not at all sensible of his doing it.

The second rule for giving a proper degree of loudness, or issuing a sufficient quantity of voice, proportioned to the room and audience, is this, let the speaker, after having looked round the assembly, fix his eyes on that part of his auditory which is farthest from him, and endeavour to pitch his voice so that it may reach them.

TONES.

What is here meant by *tones*, is, that general intonation, which pervades whole periods, and parts of a discourse.

Tones may be divided into two kinds ; *natural*, and *instituted*. The *natural*, are such as belong to the passions of man in his animal state, which are implanted in his frame by the hand of nature, and which spontaneously break forth, whenever he is under the influence of any of those passions. These form a universal language, equally used by all the different nations of the world, and equally understood and felt by all. Thus, the tones expressive of sorrow, lamentation, mirth, joy, hatred, anger, love, pity, &c. are the same in all countries, and excite emotions in us analogous to those passions, even when accompanying words which we do not understand.

The *instituted* tones are those which are settled by compact, to mark the different operations, exertions, and emotions of the intellect and fancy, in producing their ideas ; and those, in a great measure, differ in different countries, as do the languages.

Directions for using the Tones.

The voice should express, as nearly as possible, the very sense or idea designed to be conveyed by the emphatical word, whether by a strong, rough and violent, or a soft, smooth and tender sound.

Thus, the different passions of the mind, are to be expressed by a different tone of voice. Love, by a soft, smooth, languishing voice ; anger, by a strong, vehement, and elevated one ; joy, by a quick, sweet, and clear voice ; fear, by a dejected, tremulous, hesitating one ; courage,

age, by a firm, bold, and swelling voice ; and perplexity, by a grave, steady, and earnest voice. Briefly, in exordiums, the voice should be low, but yet distinctly heard ; in narration, distinct ; in reasoning, slow ; in persuasion, strong. It should thunder in anger ; soften in sorrow ; tremble in fear ; and melt in love.

Upon the proper use and management of tones, accompanied by suitable looks and gestures, all that is pleasurable, all that is forcible and affecting in elocution, entirely depends.

SELECT RULES, WITH EXAMPLES.

[By MR. SCOTT.]

RULE I.

Antithesis; or the Opposition of Words or Sentiments..

WORDS set in opposition, or forming an Antithesis, should be pronounced with such emphasis and variation of voice as may make the opposition sufficiently striking.

EXAMPLES.

A wise man endeavours to shine in *himself* ; a fool, to out-shine others. The former is humbled by the sense of his own infirmities ; the latter is lifted up by the discovery of those which he observes in others. The wise man considers what he wants ; and the fool what he abounds in. The wise man is happy when he gains his own approbation ; and the fool, when he recommends himself to the applause of others.

Two principles in human nature reign, .
Self-love to urge, and reason to restrain ;
Nor this a good, nor that a bad we call ;
Each works its end to move or govern all.

RULE II.

Enumeration; or the mentioning of Particulars.

In the enumeration of particulars, a degree of emphasis should be thrown upon each ; pauses between them should be carefully observed, and the pronunciation should, in general, be adapted to the nature of the persons or things mentioned. It is proper to add, that the voice should generally fall at one or more of the leading particulars.

EXAMPLES.

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The subject of a discourse being opened, explained, and confirmed ; that is to say, the speaker, having gained the attention and judgment of his audience, he must proceed to complete his conquest over the passions ; such as *imagination, admiration, surprise, hope, joy, love, fear, grief, anger*. Now he must begin to exert himself : Here it is, that a fine genius may display itself, in the use of *amplification, enumeration, interrogation, metaphor*, and every ornament that can render a discourse *entertaining, winning, striking, and enforcing*.

Delightful task ! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.

RULE III.

Suspension; or a delaying of the Sense.

While the sense is suspended, the pitch of the voice should be low, and the emphasis moderate ; where the suspension ends, the voice should be kept up, with a remarkable pause ; after which it should, in general, be more elevated and forcible.

EXAMPLES.

As in the successions of seasons, each, by the invariable laws of nature, affects the productions of what is next in course ; so, in human life every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow.

BLAIR.

Nor fame I slight, nor for her favours call ;
She comes unlook'd for, if she comes at all.
But if the purchase cost so dear a price,
As fothing Folly, or exalting Vice ;
And if the Muse must flatter lawless sway,
And follow still where fortune leads the way ;
Or, if no bals bear my rising name
But the fall'n ruins of another's fame ;—
Then teach me, Heaven, to scorn the guilty bays ;
Drive from my breast that wretched lust of praise.
Unblemish'd let me live, or die unknown :
O, grant me honest fame, or grant me none.

RULE IV.

Parenthesis, or Words interposed in Sentences.

The matter contained in a parenthesis, should be pronounced in a pitch of voice different from the rest of the sentence, generally lower and quicker; a short pause should be made at the beginning and end of it.

EXAMPLES.

If envious people were to ask themselves, whether they would exchange their entire situations with the person envied, (I mean their minds, passions, notions, as well as their persons, fortunes, dignities, &c.)—I presume the self-love common to all human nature, would generally make them prefer their own condition.

Let us (since life can little more supply
Than just to look about us and to die)
Expatriate free o'er all this scene of man;
A mighty maze! but not without a plan.

RULE V.

Interrogation, or Questioning.

In pronouncing questions, care should be taken to give them the tone peculiar to them, and to raise or sink the voice naturally at the conclusion. The following rule will generally be found proper. When a question is introduced as governed by a verb, the voice should rise at the close; in any other case, it should fall.

EXAMPLES.

A certain passenger at sea, had the curiosity to ask the pilot of the vessel, what death his father died of. What death! said the pilot; why he perished at sea, as my grandfather did before him. And are you not afraid of trusting yourself to an element that has proved thus fatal to your family? Afraid! by no means: Is not your father dead? Yes; but he died in his bed: And why, then, returned the pilot, are you not afraid of trusting yourself to your bed?

What is the blooming tincture of the skin,
To peace of mind and harmony within?
What the bright sparkling of the finest eye,
To the soft soothing of a calm reply?
Can comeliness of form, or shape, or air,
With comeliness of words or deeds compare?
No:—those, at first, th' unwary heart may gain;
But these, these only, can the heart retain.

RULE

THE READER.

19

RULE VI.

Climax, or gradual Increase of Sense or Passion.

In a climax, or gradual increase of sense, or passion, there should be a corresponding increase of emphasis and animation.

EXAMPLES.

Consult your whole nature. Consider yourselves not only as *sensitive*, but as *rational* beings ; not only as *rational*, but *social* ; not only as *social*, but *immortal*.

RULE VII.

The different emotions, passions, and humours, should be carefully distinguished in reading and speaking ; and each of them should be expressed in the tone and manner in which nature expresses it. In joy, the voice should be clear and lively ; in grief, slow and broken ; courage requires a firm and swelling voice ; fear, a weak, rapid, and interrupted one : It should be soft, insinuating, and melodic in love ; in anger, loud, harsh, and hurrying.

A SELECTION

THE READER.

LESSON V.

NEVER contend about small matters with superiors, nor with inferiors. If you get the better of the first, you provoke their formidable resentment; if you engage with the latter, you debase yourself.

You will always be reckoned by the world nearly of the same character with those whose company you keep.

Pitch upon that course of life which is the most excellent, and habit will render it the most delightful.

A man's fortune is more frequently made by his tongue, than by his virtues; and more frequently crushed by it, than by his vices.

To labour and to be content with what a man hath, is a sweet life.

There is nothing of so much worth as a mind well instructed.

LESSON VI.

MANY men mistake the love for the practice of virtue; and are not so much good men, as the friends of goodness.

Endeavour to be first in your profession, and let no one go before you in doing well. Nevertheless do not envy the merit of another, but improve your own talents.

To deal with a man, you must know his temper, by which you can lead him; or his ends, by which you can persuade him; or his friends, by whom you can govern him.

Time is requisite to bring great objects to maturity. Precipitancy ruins the best contrived plan; patience ripens the most difficult.

He who begins soon to be good, will be likely to be very good at last.

LESSON VII.

OF all virtues, patience is oftenest wanted. How happy must he be, who is wholly unfurnished with what is wanted every moment!

If

aff only with a view to praise, you deserve none.
to conscience, and it will tell you, whether you
as you would be done by.
conduct of life, let it be one great aim, to show
y thing you do, proceeds from yourself, not from
lions. *Chrysippus* rewards in joy, chastises in wrath,
ry thing in passion. No person stands in awe of
u, no person is grateful to him. Why? Because
Chrysippus who acts, but his passions. We shun
rath, as we shun a wild beast; and this is all the
y he has over us.

LESSON VIII.

SURE is the tax a man pays to the public for
ing eminent.

have health, a competency and a good conscience,
uld you have besides? something to disturb your
s?

use the poor for his poverty, is to insult God's
ce.

hose ruling passion is love of praise, is a slave to
e who has a tongue for detraction.

not before thou hast examined the truth; under-
ft, and then rebuke.

ng tells a lie, is not sensible how great a task he
es; for he must be forced to invent twenty more
to maintain that one.

r you were dangerously ill, what fault or folly lay
upon your mind? take care to root it out with-
, and without mercy.

LESSON IX.

TESTY sometimes fails; but it is because diligence
abilities are wanting. Otherwise it is by far an
ch for cunning.

, even in the heat of dispute, I yield to my antago-
victory over myself is more illustrious, than over
he yielded to me.

THE READER.

He that is slow to anger, is better than the mighty: and he that ruleth his spirit, than he that taketh a city.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Honourable age is not that which standeth in length of time; nor that which is measured by number of years; but *wisdom* is the grey hair to man; and an *unspotted life* is old age.

The latter part of a *wise* man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.

LESSON X.

TRUTH is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas, a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

Modesty, were it to be recommended for nothing else, leaves a man at ease, by pretending to little: whereas, vain-glory requires perpetual labour to appear what one is not. If we have sense, modesty best sets it off; if not, best hides the want.

Always to indulge our appetites, is to extinguish them. Abstain, therefore, that you may enjoy.

The refined luxuries of the table, besides enervating the body, poison that very pleasure they are intended to promote: for, by soliciting the appetite, they exclude the greatest pleasure of taste, that which arises from the gratification of hunger.

LESSON XI.

IF a favour be asked of you, grant it if you can. If not, refuse it in such a manner as that one denial may be sufficient.

Make your company a rarity, and people will value it. People generally despise what they can easily have.

Innocence

Innocence confers ease and freedom on the mind, and leaves it open to every pleasing sensation.

Moderate and simple pleasures relish high with the temperate : in the midst of his studied refinements, the voluptuary languishes.

Very few men, properly speaking, live at present, but are providing to live another time.

No object is more pleasing to the eye, than the sight of a man whom you have obliged ; nor any musick so agreeable to the ear, as the voice of one that owns you for his benefactor.

LESSON XII.

TO mourn without measure, is folly ; not to mourn at all, insensibility.

There is but one way of fortifying the soul against all gloomy presages and terrors of mind ; and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity.

Be careful of your word, even in keeping the most trifling appointment. But do not blame another for a failure of that kind, till you have heard his excuse.

When we sum up the miseries of life, the grief bestowed on trifles makes a great part of the account ; trifles which, neglected, are nothing. How shameful such a weakness !

The true conveniences of life, are common to the king with his meanest subject. The king's sleep is not sweeter, nor his appetite better.

LESSON XIII.

WICKED dispositions should be checked betimes ; for when they once come to habits, they grow incurable. More people go to the gibbet for want of timely instruction, discipline and correction, than from any incurable depravity of nature.

Hath any wounded you with injuries, meet them with patience ; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

Purity of heart, and purity of life, are two qualities, without which a man cannot enjoy his own heart, look up with confidence to his Maker, nor spend his days on earth with usefulness to others.

"Our fathers, where are they?" Millions of our species, since an hundred years, have appeared on this globe, and are now more! Mortifying reflection to human pride; animating to piety and virtue.

LESSON XIV.

AN ambitious man is the greatest enemy to himself of any in the world besides; he is continually tormented in the disappointment of his own unreasonable desires.

Sound not the vain trumpet of self-commendation, and forget not to remember your own imperfections.

Stupendous are the works of Providence! Is thy curiosity at labour to search them out? Suppress the fruitless enquiry—except the present page, the volume of futurities is kindly sealed from your inspection.

Avarice and ambition are the two elements that enter into the composition of all crimes. Ambition is boundless, and avarice insatiable.

LESSON XV.

YOU feel conscious of life, and if you cast contemplation around you, you cannot resist the evidence of a Supreme Being. This conviction is not the work of reason only—it is natural to the mind of virtue, and is its most comforting reflection.

Restrict your conduct to the rules and limitations of virtue and religion; your prospects beyond the grave will then be glorious, and the herald of your dissolution will be welcomed as the messenger of your bliss.

Love even what is honest, as most lovely; and detest what is the contrary, as the most detestable.

No man hath a thorough taste of prosperity, to whom adversity never happened.

LESSON

LESSON XVI.

MONEY, like manure, does no good till it is spread. There is no real use of riches, except in the distribution; the rest is all conceit.

Many mistake the means of good for the end of it; of what use is gold in the coffers of a miser?

Covetousness is a green-eyed vice—it infuses vinegar into its own cup of comfort, and would convert the cordial drops of others into gall.

Tantalus, 'tis said, was ready to perish with thirst, though up to the chin in water. Change but the name, and every rich miser is Tantalus in the fable.

The philosopher Bion said pleasantly of the king, who by handiulz pulled his hair off his head for sorrow—Does this man think that baldness is a remedy for grief?

LESSON XVII.

NO man was ever cast down with the injuries of fortune, unless he had before suffered himself to be deceived by her favours.

A good and generous man is happy within himself, and independent of fortune: kind to his friend; temperate to his enemy; religiously just; indefatigably laborious; and discharges every duty with a constancy and congruity of actions.

It happens to men of learning, as to ears of corn; they shoot up, and raise their heads high, while they are empty; but when full and swelled with grain, they begin to flag and droop.

There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

Real honour is “the noble mind’s distinguishing perfection:” False, is a figure on a barn door to be shot at with a pistol.

LESSON XVIII.

SENECA observes well, That it is the constant fault, and inseparable ill quality of ambition, never to look behind it.

Emulation,

Emulation, when founded on virtue, and limited to her bounds, will perform deeds that will be praised in heaven.

Death can never prematurely happen to a good man ; whenever it takes place, it is the clofe of his sufferings, the commencement of his happiness.

Favours are not always gratefully returned ; the sun that warms the wax, hardens the clay.

Soft persuasion will oftener draw, than rough measures, will drive the mind to conviction. There is an elastic quality in the heart, which resists compression. Nothing can impair perfect friendship, because truth is the only bond of it.

LESSON XIX.

DIOGENES being asked, How one should be revenged of his enemy ; answered, By being a virtuous and honest man.

To be able to bear provocation, is an argument of great wisdom ; and to forgive it, of a great mind.

It would be meanness, patiently to endure intentional injuries ; and baseness, to continue offended at unintentional.

It is better that a man's own works, than that another man's words, should praise him. Know thyself, then shall no flatterer deceive thee.

King Alphonsus used to say, That his dead counsellors, meaning his books, were to him far better than the living ; for they, without flattery or fear, presented to him truth,

It is a part of justice never to do violence ; a mark of modesty never to commit offence.

LESSON XX.

ENVY is fixed only on merit ; and like a sore eye, is offended with every thing bright.

Detraction is so insatiable, that it would find picking in a piece of composition, faultless but for the omission of a single comma.

Perfection

Perfection is excluded by the condition of our nature ; this should teach us forbearance in our censures of others, and humility in the estimation of ourselves.

The failings of good men are commonly more published in the world than their good deeds ; and one fault of a deserving man, shall meet with more reproaches, than all his virtues, praise : Such is the force of ill will and ill nature.

Virtue should be considered as a part of taste ; and we should as much avoid deceit, or sinister meanings in discourse, as we would puns, bad language, or false grammar.

LESSON XXI.

THE eye is generally faithful in the expression of character : He that avoids your direct open look, has a foulness in his soul, which he fears you will discover.

Employ no arguments with the, obstinately perverse. Could you, with a dish of dainties, entice the tyger from his love of blood ?

Fine sense and exalted sense are not half so useful as common sense. There are forty men of wit, for one man of sense ; and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

There is a time when thou mayest say nothing, and a time when thou mayest say something, but there never will be a time when thou shouldest say all things.

It is the excellency of a great mind to triumph over all misfortunes and infelicities.

LESSON XXII.

EPICURUS recommends temperance to us, if it were for nothing else but the very pleasure of it ; 'tis the glory of a man that has abundance, to live as reason, not as appetite directs.

The temperate man's pleasures are durable, because they are regular ; and all his life is calm and serene, because it is innocent.

THE READER.

The intemperate man puts diseases into his own veins, and disesteem of him in the hearts of others.

He that is his own foe, will certainly be destroyed ; when the guard leaves the citadel, it will soon be beaten down.

A good conscience seats the mind on a rich throne of lasting quiet ; but honour waits upon a guilty soul.

I fear unruly passions more than the arrows of an enemy, and the slavery of them more than the fetters of a conqueror.

LESSON XXIII.

TO pursue worthy ends by wise means, is the whole of active prudence. And this must be done with resolution, diligence and perseverance, till the point is gained, or appears impracticable.

To retort an injury, is to be almost as bad as the aggressor. When two throw dirt at each other, can either keep himself clean ?

He, whom common, gross, or stale objects allure, and when obtained, content, is a vulgar being, incapable of greatness, in thought or action.

To endure present evils with patience, and wait for expected good with long suffering, is equally the part of the christian and the hero.

Adversity, overcome, is the highest glory ; and willingly undergone, the greatest virtus ; sufferings are but the trial of gallant spirits.

LESSON XXIV.

ACTION and contemplation are no way inconsistent, but rather reliefs to each other. When you are engaged in study, throw busness out of your thoughts. When in busness, think of your busness only.

Calmness of will is a sign of grandeur. The vulgar, far from hiding their will, blab their wishes. A single spark of occasion discharges the child of passion into a thousand crackers of desire.

He

He that forecasts what may happen, shall never be surprised ; 'tis too late to begin to arm when the enemy is in our quarters.

Good actions, once resolved on, like fixed stars, should hold one and the same station of firmness, and should not be subject to irregular and retrograde motions.

LESSON XXV.

LET no condition surprise you, and then you cannot be afflicted in any : A noble spirit must not vary with his fortune. There is no condition so low, but may have hopes ; nor any so high, that it is out of the reach of fears.

Stilpon, the philosopher, when his city was destroyed, with his wife and children, and he alone escaped from the fire, being asked, whether he had lost any thing ? replied, All my treasures are with me, justice, virtue, temperance, prudence, and this inviolable principle, not to esteem any thing as my proper good, that can be ravished from me.

Have not to do with any man in his passion, for men are not like iron, to be wrought upon when they are hot.

Inflict not another for his want of a talent you possess ; he may have others which you want.

Let all your jokes be truly jokes. Jesting sometimes ends in sad earnest.

LESSON XXVI.

YOU need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth.

All great purposes should be substantially founded : A house raised on a sandy foundation will be swept away.

Justice is the foundation of an everlasting fame, and there can be nothing commendable without it.

Other passions have objects to flatter them, and seemingly to content and satisfy them for a while ; there is power in ambition, and pleasure in luxury, and pelf in covetousness, but envy can bring nothing but vexation.

Lying,

Lying, in excuse for a fault, betrays fear, than which nothing is more dastardly and unbecoming the character of a gentleman. There is nothing more manly, and more noble, if we have done wrong, than frankly to own it.

LESSON XXVII.

NEVER employ yourself to discern the faults of others, but be careful to mend and prevent your own.

The devil has lent an eye to him, who will discover nothing but the imperfections of another.

He that has descipted his own failings, and resolved on amendment, has examined himself in a mirror sent from Heaven ; and looks forward through a medium which will lead him thither.

Nothing is more unmanly than to reflect on any man's profession, sect, or natural infirmity. He who stirs up against himself another's self-love, provokes the strongest passions in human nature.

There is no greater instance of a weak and pusillanimous temper, than for a man to pass his whole life in opposition to his own sentiments, and not dare to be what he thinks he ought to be..

LESSON XXVIII.

WHAT good morals are to society in general, good manners are to particular ones ; their band and security. Of all actions, next to that of performing a good one, the consciousness of rendering a civility is the most grateful.

Void of good breeding, every other qualification will be imperfect, unadorned, and to a certain degree unavailing.

Never think to entertain people with what lies out of their way, be it ever so curious in its kind. Who would think of regaling a circle of ladies with the beauties of Homer's Greek, or a company of country squires with Sir Isaac Newton's discoveries ?

To offer advice to an angry man, is like blowing against
a tempest.

Bid farewell to all grandeur, if envy stir within thee.

LESSON XXIX.

A WISE man, said Seneca, is provided for occurrences of any kind; the good he manages, the bad he vanquishes; in prosperity he betrays no presumption, in adversity he feels no despondency.

He, who in your face smiles, and absent from you calumniates, is like a serpent with an eye to entice, and a heart to devour.

The talebearer, and he who speaks to the disadvantage of another with an injunction of secrecy, is but a little distance in rank from the prince of darkness.

The meanest spirit may bear a slight affliction; but in bearing a great calamity, there is great glory, and a great reward.

An unjust acquisition is like a barbed arrow, that must be drawn backward with horrible anguish; else it will be your destruction.

LESSON XXX.

MALEVOLENCE to the clergy is seldom at a great distance from irreverence to religion.

Never ridicule sacred things, or what others may esteem such, however absurd they may appear to you. The scoffer carries in his bosom a live coal from that eternal fire denounced on the wicked.

Levity should not be indulged in any place where the people are professedly engaged in acts of devotion.

Never think the worse of another on account of his honest difference from you in political or religious opinions; the freedom of the mind is not the smallest blessing of freedom.

An honest man is believed without an oath, for his reputation swears for him.

LESSON.

LESSON XXXI.

YOUTH should enterprise nothing without the advice of age; for though youth is fittest for action, yet age is best for counsel.

Who, under pressing temptations to lie, adheres to truth, nor to the profane betrays aught of a sacred trust, is near the summit of wisdom and virtue.

The loss of taste for what is right, is loss of all right taste.

He that will take no advice, but be always his own counsellor, is sure to have a fool often for his client.

Set about nothing, without first thinking it over carefully. To say, "I did not think of that"—is much the same as saying, "You must know, I am a simpleton."

The vanity of human life is like a river constantly passing away, and yet constantly coming on.

All affectation is the mean and ridiculous attempt of poverty to appear rich.

LESSON XXXII.

SWEARING and obscenity are offences not only against all that is sacred, but against all that is polite. They are sins without temptation, without alleviation, and without reward.

The most contemptible of those that ever were, or ever can be despised by the wife, is he who, with opportunities of being acquainted with what is noble, pure, grand, gives himself airs of despising it.

A truly great mind, from mere reverence for itself, would not descend to think a base thought, if it was never to be known to God or man.

The time is near, when the great and the rich must leave his land and his well built house; and of all the trees of his orchards and woods, nothing shall attend him to his grave, but oak for his coffin, and cypress for his funeral.

LESSON XXXIII.

If in company I would disuse my segar because its whiffs might offend, would I indulge in oaths and obscenity, when they are equally a breach of the rules of politeness,

liteness, and offensive to Him who gave the power of utterance?

As the stalk which rises in a garden will become unalterably crooked, if permitted to grow in a wrong direction; so the minds of youth will become incurably vicious, if suffered to retain a wrong inclination.

To have a portion in the world is a mercy; to have the world for a portion is a misery.

By suffering we may often avoid sinning; but by sinning we can never avoid suffering.

He that is not content in any state, will be content in no state; for the fault is not in the thing but the mind.

Adversity does not take from us our true friends; it only disperses those who pretended to be such!

LESSON XXXIV.

IF you would not have affliction visit you twice, listen at once to what it teaches.

Of all felicities, how charming is that of a firm and gentle friendship. It sweetens our cares, softens our sorrows, and assists us in extremities: It is a sovereign antidote against calamities.

There are two requisite qualities in the choice of a friend; he must be both a sensible man and an honest man; for fools and vicious men are incapable of friendship.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almost all of doing mischief.

Remember, your bottle companions will not bear you company at your death; nor lighten your sentence at the dreadful day of judgment. Let the vicious, therefore, go alone at present; since their company may heighten, but will not abate your punishment.

LESSON XXXV.

IF you think twice before you speak once, you will speak twice the better for it.

Vile and debauched expressions are the sure marks of an abject and grovelling mind, and the filthy overflowings of a vicious heart.

The

The heart of fools is in their mouth ; but the tongue of the wife is in their heart.

Never trust a man for the vehemence of his assertions, whose bare word you would not trust : a knave will make no more of swearing to a falsehood, than of affirming it.

Beware of one who has been your enemy, and all of a sudden, no body knows how, or why, grows mighty loving and friendly.

To imitate the best, is the best of imitations, and a resolution to excel, is an excellent resolution.

LESSON XXXVI.

HE who gives a trifle meanly, is meaner than the trifle.

Smiles at the relation of inhumanities, betrays a fund of inhumanity.

For people of worth, it is not necessary to fetch praises from their predecessors ; 'tis enough to speak of their own particular merit : It is happy to have so much merit, that our birth is the least thing respected in us.

The luxurious live to eat and drink ; but the wise and temperate eat and drink to live.

Every vicious practice deals with us as Della did with Sampson, not only robs us of our strength, but makes us captives.

Wisdom is better without an inheritance, than an inheritance without wisdom.

A great fortune in the hands of a fool, is a great misfortune. The more riches a fool has, the greater fool he is.

LESSON XXXVII.

PLEASURES unduly taken enervate the soul, make fools of the wife, and cowards of the brave. A libertine life is not a life of liberty.

It is not the lustre of gold, the sparkling of diamonds and emeralds, nor the splendour of the purple tincture, that adorns or embellishes a woman ; but gravity, discretion, humility, and modesty.

Where

Where love is, there is no labour; and if there is labour, the labour is loved.

He who gets a good husband for his daughter, hath gained a son; and he who meets with a bad one, has lost a daughter.

There is nothing, said Plato, so delightful as the hearing or speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

He that follows his recreation when he should be minding his business, is likely, in a short time, to have no business to follow.

LESSON XXXVIII.

TO carry the triumph over a person you have got the better of, too far, is mean and imprudent: it is mean, because you have got the better; it is imprudent, because it may provoke him to revenge your insolence in some desperate way.

He who rather discovers the great in the little than the little in the great, is not far distant from greatness.

The loss of wealth may be regained, of health recovered, but the loss of precious time can never be recalled.

Give me a retired life, a peaceful conscience, honest thoughts and virtuous actions, and I can pity Cæsar.

Set bounds to your zeal by discretion, to error by truth, to passion by reason, to divisions by charity.

It is seldom that either borrower or lender gets by the bargain.

LESSON XXXIX.

SELF-LOVE is the love of self, and of every thing for the sake of self. Self-love makes men idolize themselves, and tyrannize over others when fortune gives the means.

There are reproaches that praise, and praises that reproach.

THE READER.

Absence destroys small passions, and increases ~~ones~~ ; as the wind extinguishes tapers, and kindles fire

If you want to shew a person that you see through crafty designs, a hint between jest and earnest may determine than telling him bluntly and fully how he stan your mind : from a little he will gues the rest.

Disdain not your inferiour in the gifts of fortune, for may be your superiour in the gifts of the mind.

Never defer the amendment of your life to the last ! because the thief was saved ; for as that was a prece that none should despair, so it was but one example none should presume.

LESSON XL.

NONE but the contemptible are apprehensive of tempt.

He who imagines he can do without the world, dec himself much ; but he who fancies the world cannot without him, is still more mistaken.

There is as much meanness in taking every trifle so affront, as in putting up with the grossest indignity. first is the character of a bully ; the latter of a coward.

There is more good to be done in life by obstinate gence and perseveriance, than most people seem awar

The ant and the bee are but little and weak anim and yet, by constant application, they do wonders !

He hath made a good progress in business who thought well of it beforehand.

It is better to suffer without cause, than that should be cause for our suffering.

No great mind cavils.

LESSON XLI.

TO get an estate fairly, requires good abilities. To keep and improve one, is not to be done without intelligence and frugality. But to lose one with a grace, it so pleases the Divine Providence, is still a nobler a

We always love those who admire us ; but we d always love those whom we admire.

Magnanim

Magnanimity is sufficiently defined by its name ; yet we may say of it, that it is the good sense of pride, and the noblest way of acquiring applause.

We can make choice of our meats, why not of our words too ? We can examine what goes into our mouths, and why not what comes out of them as well ? For the latter is more dangerous in a family than the former in the stomach.

Use law and medicine only in cases of necessity ; they that use them otherwise, abuse themselves into weak bodies and light purses ; they are good remedies, but bad recreations.

LESSON XLII.

NEVER take credit where you can pay ready money, especially of low dealers : they will make you pay interest with a vengeance.

Advice is offensive, not because it lays us open to unexpected regret, or convicts us of any fault which has escaped our notice, but because it shows that we are known to others as well as ourselves.

An officious monitor is persecuted with hatred, not because his accusation is false, but because he assumes the superiority which we are not willing to grant him, and has dared to detect what we desired to conceal.

To get a name can happen but to few. A name, even in the most commercial nation, is one of the few things which cannot be bought—it is the free gift of mankind, which must be deserved before it will be granted, and is at last unwillingly bestowed.

Have not thy cloak to make when it begins to rain.

LESSON XLIII.

NATURE makes us poor only when we want necessities, but custom gives the name of poverty to the want of superfluities.

Pride is seldom delicate, it will please itself with very mean advantages ; and envy feels not its own happiness, but when it may be compared with the miseries of others.

Peevilness,

Peevishness, though it sometimes arises from old age or the consequence of some misery, is frequently one of attendants on the prosperous, and is employed by violence, in exacting homage, or by tyranny, in harassing subjection.

Combinations of wickedness would overwhelm the world by the advantage which licentious principles afford, not those who have long practised perfidy, grow faint to each other.

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and re-impressed by external influences, by stated calls to worship, and the salutary influence of example.

L E S S O N X L I V.

TO tell our own secrets is generally folly, but that of another is without guilt. To communicate those which we are entrusted, is always treachery, and treason, for the most part combined with folly.

Who could imagine it possible to forget death, when every object puts one in mind of, and every moment bears nearer?

He who is open without levity; generous without waste; secret without craft; humble without meanness; bold without insolence; cautious without anxiety; familiar, yet not formal; mild, yet not timid; firm, yet tyrannical—is made to pass the ordeal of honour, friendship, and virtue.

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt, is naturally suspicious; and he that becomes suspicious, will quickly be corrupted. A man that breaks his word, bids others be false to him.

L E S S O N X L V.

IDLE and indecent applications of sentences taken from scripture, is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for baseness and vulgarity. You

Youth is of no long duration ; and in maturer age, when the enchantments of fancy shall cease, and phantoms of delight dance no more about us, with what different feelings shall we retrospect the history of our lives ?

He that would pass the latter part of his life with honour and decency, must, when he is young, consider that he shall one day be old, and remember, when he is old, that he has once been young.

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty.

Flatterers only lift a man up, as it is said the eagle does the tortoise, to get something by his fall.

A man had better be poisoned in his blood, than in his principles.

L E S S O N XLVI.

THREE is more true greatness in ingenuously owning a fault, and making proper reparation for it, than in obstinately defending a wrong conduct. But, quitting your purpose, retreat rather like a lion than like a cur.

The gazer in the streets wants a plan for his head, and an object for his heart.

There is no end to the inconveniences arising from the want of punctuality.

Conclude at least nine parts in ten of what is handed about by common fame to be false.

A hypocrite is under perpetual constraint. And what a torment must it be for a man always to appear different from what he really is !

If sensuality were pleasure, beasts are happier than men : But human felicity is lodged in the soul, not in the flesh.

Those who have wasted their own estates, will help you to consume yours.

L E S S O N XLVII.

MANY people have sense enough to keep their own secrets ; but from being unversed to company, have unfortunately such a tell-tale countenance, as involuntarily declares what they would wish to conceal.

A man who cannot hear displeasing things, without visible marks of anger or uneasiness, or pleasing ones, without a sudden burst of joy, a cheerful eye, or an expanded face, is at the mercy of every knave.

People are better found out in their unguarded hours, than by the principal actions of their lives : the first is nature, the second art.

He, who never misbehaved either in joy, in grief, or surprise, must have his wisdom at command, in a manner almost superior to humanity, and may be pronounced a true hero.

Wisdom and virtue are two infallible specifics against all the crosses and accidents of human life.

LESSON XLVIII.

THE poor man, who envies not the rich, and cheerfully spares something for him that is poorer, is, in the realms of humanity, a king of kings.

Conscience admonishes us as a friend before it punishes us as an enemy.

Probity and justice are the foundation of society ; they form its security—goodness and beneficence its utility—gentleness, affection and politeness, its charms.

Laziness is generally punished with poverty and want ; but he who rises early, and is industrious and temperate, will acquire health and riches.

Study economy : it is easier to squander away property than to gain it.

It is with narrow soul'd people as with long necked bottles, the less they have in them the more noise they make in pouring it out.

A lie has no leg, but scandal has wings.

LESSON XLIX.

PERHAPS every man may date the predominance of those desires that disturb his life, and contaminate his conscience, from some unhappy hour, when too much leisure exposed him to their incursions ; for he has lived with

with little observation, either to himself, or others, who does not know, that to be idle is to be vicious.

There never was any man so insensible as not to perceive a Deity throughout the ordinary course of nature, though many have been so obstinately ungrateful as not to confess it.

To neglect at any time preparation for death, is to sleep on our post at a siege ; but to omit it in old age, is to sleep at an attack.

Prepare to part with life willingly ; study more how to die than how to live. If you would live till you are old, live as if you were to die when you are young.

LESSON L.

COWARDS die many times ; the valiant never taste of death but once.

Temperance, by fortifying the mind and body, leads to happiness ; intemperance, by enervating the mind and body, ends generally in misery.

Title and ancestry render a good man more illustrious ; but an ill one more contemptible. Vice is infamous, though in a prince ; and virtue honourable, though in a peasant.

Almost every object that attracts our notice, has its bright and its dark side. He who habituates himself to look at the displeasing side, will sour his disposition, and, consequently, impair his happiness ; while he who constantly beholds it on the bright side, insensibly meliorates his temper, and in consequence of it, improves his own happiness, and the happiness of all around him.

LESSON LI.

I CONSIDER a human soul, without education, like marble in the quarry ; which shows none of its inherent beauties, till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it.

The

The subject of a discourse being opened, explained and confirmed ; that is to say, the speaker, having gained the attention and judgment of his audience, he must proceed to complete his conquest over the passions ; such as, imagination, admiration, surprise, hope, joy, love, fear, grief, anger. Now, he must begin to exert himself : here it is, that a fine genius may display itself in the use of amplification, enumeration, interrogation, metaphor, and every ornament that can render a discourse entertaining, winning, striking, and enforcing.

I am persuaded, that neither death, nor life ; nor angels, nor principalities, nor powers ; nor things present, nor things to come ; nor height, nor depth ; nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

LESSON LII.

AS beauty of person, with an agreeable carriage, pleases the eye, and that pleasure consists in observing that all the parts have a certain elegance, and are proportioned to each other ; so does decency of behaviour obtain the approbation of all with whom we converse, from the order, consistency, and moderation of our words and actions.

If Pericles, as historians report, could shake the firmest resolutions of his hearers, and set the passions of all Greece in a ferment, when the public welfare of his country, or the fear of hostile invasions, was the subject ; what may we not expect from that orator, who, with a becoming energy, warns his audience against those evils which have no remedy, when once undergone, either from prudence or time ?

LESSON LIII.

THOUGH good sense is not in the number, nor always, it must be owned, in the company of the sciences ; yet is it, (as the most sensible of the poets has justly observed) fairly worth the seven.

An

An elevated genius, employed in a little thing, appears (to use the simile of Longinus) like the sun in his evening declination ; he remits his splendour, but retains his magnitude ; and pleases more, though he dazzles less.

The horror with which we entertain the thoughts of death, (or indeed of any future evil) and the uncertainty of its approach, fill a melancholy mind with innumerable apprehensions and suspicions.

If envious people were to ask themselves, whether they would exchange their entire situations, with the persons envied (I mean their minds, passions, notions, as well as their persons, fortunes, dignities, &c.)—I presume the self love common to all human nature, would generally make them prefer their own condition.

LESSON LIV.

ONE day, when the Moon was under an eclipse, she complained thus to the Sun of the discontinuance of his favours. My dearest friend, said she, why do you not shine upon me as you used to do ? Do I not shine upon thee ? said the Sun : I am very sure that I intend it. O no, replies the Moon : but now I perceive the reason. I see that dirty planet, the Earth, is got between us.

Searching every kingdom for the man who has the least comfort in life, where is he to be found ? In the royal palace. What ! His Majesty ? Yes ; especially if he be a despot.

You have obliged a person : Very well ! what would you have more ? Is not the consciousness of doing good a sufficient reward ?

A certain passenger at sea had the curiosity to ask the pilot of the vessel, what death his father died of. What death ! said the pilot ; why he perished at sea, as my grandfather did before him. And are you not afraid of trusting yourself to an element that has proved thus fatal to your family ? Afraid ! by no means : Is not your father dead ? Yes ; but he died in his bed. And why then, returned the pilot, are you not afraid of trusting yourself to your bed ?

LESSON

LESSON LIX.

NO TWITHSTANDING all the care of Cicero, history informs us that Marcus proved a mere blockhead; and that Nature (who, it seems, was even with the son for her prodigality to the father) rendered him incapable of improving, by all the rules of eloquence, the precepts of philosophy, his own endeavours, and the most refined conversation of Athens.

The opera (in which action is joined with music, in order to entertain the eye at the same time with the ear) must beg leave (with all due submission to the taste of the great) to consider as a forced conjunction of two things which nature does not allow to go together.

As to my own abilities in speaking (for I shall admit this charge, although experience has convinced me that what is called the power of eloquence depends for the most part upon the hearers, and that the characters of public speakers are determined by that degree of favour which you vouchsafe to each) if long practice, I say, hath given me any proficiency in speaking, you have ever found devoted to my country.

LESSON LX.

IS it credible, is it possible, that the mighty soul of Newton should share exactly the same fate with the vilest insect that crawls upon the ground; that, after having laid open the mysteries of nature, and pushed its discoveries almost to the very boundaries of the universe, should on a sudden, have all its lights at once extinguished and sink into everlasting darkness and insensibility?

Suppose a youth to have no prospect either of sitting in parliament, of pleading at the bar, of appearing upon stage, or in the pulpit; does it follow that he need bestow no pains in learning to speak properly his native language? Will he never have occasion to read in a company of friends, a copy of verses, a passage of a book, or newspaper? Must he never read a discourse of Tillotson, or a chapter of the Whole Duty of Man, for the instruction of his children and servants? Cicero justly observes, that address in speaking is highly ornamental, as well as useful, even

private.

e life. The limbs are parts of the body much less than the tongue ; yet no gentleman grudges a considerable expense of time and money to have his son taught them properly : which is very commendable. And e no attention to be paid to the use of the tongue, ory of man ?

LESSON LXI.

AVE always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest sports of mirth, who are subject to the greatest de-~~sions~~^{sions} of melancholy : on the contrary, cheerfulness, h it does not give the mind such an extensive gladness, prevents us from falling into any depths of sorrow. It is like a flash of lightning, that breaks through a cloud of clouds, and glitters for a moment ; cheerfulness up-^sa kind of day-light in the mind, and fills it with dry and perpetual serenity.

the same time that I think discretion the most useful a man can be master of, I look upon cunning to be accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pur-^she most proper and laudable methods of attaining them ; cunning has only private selfish aims, and sticks at nothing which may make them succeed : discretion has extended views, and, like a well formed eye, extends a whole horizon ; cunning is a kind of short-sightedness, that discovers the minutest objects which are within its hand, but is not able to discern things at a distance.

LESSON LXII.

fair weather, when my heart is cheered, and I feel an exaltation of spirits which results from light and health, joined with a beautiful prospect of nature, I regard myself as one placed by the hand of God in the

midst of an ample theatre, in which the sun, moon, stars, the fruits also and vegetables of the earth, perpetually changing their positions or their aspects, exhibit elegant entertainment to the understanding, as well as eye. Thunder and lightning, rain and hail, the rainbow, and the glaring comets, are decorations of this theatre; and the sable hemisphere, studded with stars, the blue vault at noon, the glorious gildings and colours in the horizon, I look on as so many succ scenes.

Complaisance renders a superior amiable, an agreeable, and an inferior acceptable. It smooths the tincture, sweetens conversation, and makes every one in the company pleased with himself. It produces good humour, and mutual benevolence, encourages the timid, soothes the turbulent, humanizes the fierce, and civilizes a society of civilized persons from a confusiv savages. In a word, complaisance is a virtue that brings all orders of men together in a friendly intercourse, words and actions, and is suited to that equality in human nature, which every one ought to consider, so far as is consistent with the order and economy of the world.

LESSON LXIII.

TO hear a judicious and elegant discourse from the pulpit, which would in print make a noble figure, murdered by him who had learning and taste to command it, but having been neglected as to one important part of his education, knows not how to deliver it otherwise than with a tone between singing and saying, or with a noise in his head, to enforce, as with a hammer, every emphatic word, or with the same unanimated monotony in which he was used to repeat *Quæ genus* at Westminster school what can be imagined more lamentable? Yet what is common!

Having already shown how the fancy is affected by works of nature, and afterwards considered in general the works of nature and art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the beholder,

shall in this paper throw together some reflections on that particular art, which has a more immediate tendency than any other, to produce those primary pleasures of the imagination, which have hitherto been the subject of this discourse.

LESSON LXIV.

DOES greatness secure persons of rank from infirmities either of body or mind? Will the head-ach, the gout, or fever spare a prince any more than a subject? When old age comes to lie heavy upon him, will his engineers relieve him of the load? Can his guards and sentinels, by doubling and trebling their numbers, and their watchfulness, prevent the approach of death? Nay, if jealousy, or even ill-humour, disturb his happiness, will the cringes of his fawning attendants restore his tranquillity? When the pangs of the gout, or stone, extort from him screams of agony, do the titles of Highness or Majesty come sweetly into his ear? If he be agitated with rage, does the sound of Serene, or Most Christian, prevent his staring, reddening, and gnashing with his teeth like a madman? Would not a twinge of the tooth-ach, or an affront from an inferior, make the mighty Cæsar forget that he was emperor of the world?

When will you, my countrymen, when will you rouse from your indolence, and bethink yourselves of what is to be done? When you are forced to it by some fatal disaster? When irresistible necessity drives you? What think you of the disgraces which are already come upon you? Is not the past sufficient to stimulate your activity? or, do you wait for somewhat more forcible and urgent? How long will you amuse yourselves with enquiring of one another after the news as you gamble idly about the streets? What news so strange ever came to Athens, as that a Macedonian should subdue this state, and lord it over Greece?

LESSON LXV.

NOTHING is more amiable than true modesty; and nothing more contemptible than the false. The one guards virtue; the other betrays it. True modesty

is ashamed to do any thing that is repugnant to the rules of right reason ; false modesty is ashamed to do any thing that is opposite to the humour of the company. True modesty avoids every thing that is criminal ; false modesty, every thing that is unfashionable. The latter is only a general undetermined instinct ; the former is that instinct, limited and circumscribed by the rules of prudence and religion.

II How different is the view of past life, in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly ! The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental : The former, beholds a beautiful and spacious landscape, divided into delightful gardens, green meadows, fruitful fields, and can scarce cast his eye on a single spot of his possessions, that is not covered with some beautiful plant or flower.

LESSON LXVI.

IT is owing to our having early imbibed false notions of virtue, that the word *Christian*, does not carry with it, at first view, all that is great, worthy, friendly, generous, and heroic. The man who suspends his hopes of the reward of worthy actions till after his death ; who can bestow, unseen ; who can overlook hatred ; do good to his slanderer ; who can never be angry at his friend, never revengeful to his enemy,—is certainly formed for the benefit of society.

Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age ; then to be a man of business ; then to make up an estate ; then to arrive at honours ; then to retire. The usurer would be very well satisfied, to have all the time annihilated that lies between the present moment and the next quarter day ; the politician would be contented to lose three years in his life could he place things in the posture, which he fancies they will stand in after such a revolution of time ; and the lover would be glad to strike out of his existence, all the moments that are to pass away before the happy meeting.

LESSON

LESSON LXVII.

AS there is a worldly happiness, which God perceives to be no other than disguised misery ; as there are worldly honours, which, in His estimation, are reproach : so there is a worldly wisdom, which, in His sight is foolishness. Of this worldly wisdom the characters are given in the scriptures, and placed in contrast with those of the wisdom which is from above. The one, is the wisdom of the crafty ; the other, that of the upright : the one terminates in selfishness ; the other, in charity ; the one is full of strife and bitter envying ; the other, of mercy and good fruits.

True honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God ; honour, as it is graceful and ornamental to human nature. The religious man fears, the man of honour scorns, to do an ill action. The latter considers vice as something that is beneath him ; the former, as something that is offensive to the Divine Being ; the one, as what is unbecoming ; the other, as what is forbidden.

LESSON LXVIII.

SHOULD the greater part of people sit down and draw up a particular account of their time, what a shameful bill would it be ! So much in eating, drinking and sleeping, beyond what nature requires ; so much in revelling and wantonness ; so much for the recovery of last night's intemperance ; so much in gaming, plays and masquerades ; so much in paying and receiving formal and impertinent visits ; so much in idle and foolish prating, in censuring and reviling our neighbours ; so much in dressing out our bodies and in talking of fashions ; and so much wasted and lost in doing nothing at all.

If we would have the kindness of others, we must endure their follies. He who cannot persuade himself to withdraw from society, must be content to pay a tribute of his time to a multitude of tyrants ; to the loiterer, who

makes appointments he never keeps—to the confuter, who asks advice he never takes—to the boaster, who blusters only to be praised—to the complainer, who whines only to be pitied—to the projector, whose happiness is to entertain his friends with expectations which all but himself know to be vain—to the economist, who tells of bargains and settlements—to the politician, who predicts the consequences of deaths, battles, and alliances—to the usurer, who compares the state of the different funds—and to the talker, who talks only because he loves to be talking.

LESSON LXIX.

MODESTY.

MODESTY is a polite accomplishment, and generally an attendant upon merit : It is engaging to the highest degree, and wins the heart of all our acquaintance. On the contrary, none are more disgusting in company, than the impudent and presuming. The man who is, on all occasions, commanding and speaking well of himself, we naturally dislike. On the other hand, he who studies to conceal his own deserts, who does justice to the merits of others, who talks but little of himself, and that with modesty, makes a favourable impression on the persons he is conversing with, captivates their minds, and gains their esteem.

CHESTERFIELD.

LESSON LXX.

FEMALE MODESTY.

ONE of the chiefest beauties in a female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were, you must become, if not worse, at least, less amiable women. But you may be dazzled by that admiration which yet rejoices your hearts. When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may

may be a weakness, and incumbrance in *our* sex, as I have too often felt; but in *yours* it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime. It is a sufficient answer, that nature has made you to blush when you are guilty of no fault, and has forced us to love you because you do so. Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

GREGORY.

LESSON LXXI.

RELIGION.

THOUGH the duties of religion, strictly speaking, are equally binding on both sexes, yet certain differences in their natural character and education, render some vices in *your* sex particularly odious. The natural hardness of *our* hearts, and strength of *our* passions, inflamed by the uncontrolled license we are too often indulged with in our youth, are apt to render *our* manners more dissolute, and make us less susceptible of the finer feelings of the heart. *Your* superior delicacy, your modesty, and the usual severity of your education, preserve *you*, in a great measure, from any temptation to those vices to which *we* are most subjected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this, along with the natural warmth of your imaginations, renders you particularly susceptible of the feelings of devotion.

There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of religion.

GREGORY.

LESSON

LESSON LXXII.

WHAT a blessing is it to beings, with such limited capacities as ours confessedly are, to have God himself for our instructor, in every thing which it much concerns us to know! We are principally concerned in knowing—not the origin of arts, or the recondite depths of science—not the histories of mighty empires desolating the globe by their contentions—not the subtleties of logick, the mysteries of metaphysics, the sublimities of poetry, or the niceties of criticism. These, and subjects such as these, properly occupy the learned leisure of a few; but the bulk of human kind have ever been and must ever remain, ignorant of them all.—We are all, of every rank and condition, equally concerned in knowing—what will become of us after death;—and, if we are to live again, we are interested in knowing—whether it be possible for us to do any thing whilst we live here, which may render that future life a happy one. Now, “that thing called *Christianity*,” as you scoffingly speak—that last best gift of Almighty God, as I esteem it, the gospel of Jesus Christ, has given us the most clear and satisfactory information on both these points. It tells us, what deism never could have told us, that we shall certainly be raised from the dead—that, whatever be the nature of the soul, we shall certainly live forever—and that, whilst we live here, it is possible for us to do much towards the rendering that everlasting life a happy one. These are tremendous truths to bad men; they cannot be received and reflected on with indifference by the best; and they suggest to all such a cogent motive to virtuous actions, as *deism* could not furnish even to *Brutus* himself.

WATSON TO PAINE.

LESSON LXXIII.

BENEVOLENCE AND HUMANITY.

YOUTH is the proper season for cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connections which you form with others, it is of high importance that you acquire betimes the temper and the manners which will render

render such connections comfortable. Let a sense of justice be the foundation of all your social qualities. In your most early intercourse with the world, and even in your youthful amusements, let no *unfairness* be found. Engrave on your minds that sacred rule of "*doing in all things to others, according as you wish that they should do unto you.*" For this end impress yourselves with a deep sense of the original and natural equality of men. Whatever advantages of birth or fortune you possess, never display them with an ostentatious superiority. Leave the subordinations of rank, to regulate the intercourse of more advanced years. At present it becomes you to act among your companions as man with man. Remember how unknown to you are the vicissitudes of the world; and how often they, on whom ignorant and contemptuous young men once looked down with scorn, have risen to be their superiors in future years. *Campaffion* is an emotion of which you ought never to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyments. Accustom yourselves to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan. Never sport with pain and distress in any of your amusements, nor treat even the meanest insect with wanton cruelty.

BLAIR.

LESSON LXXIV.

SENSIBILITY.

DEAR Sensibility! source inexhausted of all that's precious in our joys, or costly in our sorrows! thou chainest the martyr down upon his bed of straw, and it is thou who liftest him up to heaven. Eternal fountain of our feelings! It is here I trace thee, and this is thy divinity which stirs within me: not, that in some sad and sickening moments, "my soul shrinks back upon herself, and startles at destruction"—mere pomp of words!—but that I feel some generous joys and generous cares beyond myself—all comes from thee, great, great Sensorium of the world! which vibrates, if a hair of our head but falls upon

on the ground, in the remotest desert of thy creation. Touched with thee, Eugenius draws my curtain when I languish; hears my tale of symptoms, and blames the weather for the disorder of his nerves. Thou givest a portion of it sometimes to the roughest peasant who traverses the bleakest mountains—He finds the lacerated lamb of another's flock. This moment I beheld him leaning with his head against his crook, with piteous inclination looking down upon it.—Oh! had I come one moment sooner!—It bleeds to death—his gentle heart bleeds with it. Peace to thee, generous swain! I see thou walkest off with anguish—but thy joys shall balance it; for happy is thy cottage, and happy is the sharer of it, and happy are the lambs which sport about you.

STERNE.

LESSON LXXV.

LIBERTY.

DISGUISE thyself as thou wilt, still slavery! still thou art a bitter draught; and though thousands in all ages have been made to drink of thee, thou art no less bitter on that account. It is thou, LIBERTY, thrice sweet and gracious goddes, whom all in public or in private worship, whose taste is grateful, and ever will be so, till nature herself shall change—no tint of words can spot thy snowy mantle, or chymic power turn thy sceptre into iron—with thee to smile upon him as he eats his crust, the swain is happier than his monarch, from whose court thou art exiled. Gracious Heaven! grant me but health, thou great Bestower of it, and give me but this fair goddes as my companion; and shower down thy mitres, if it seems good unto thy divine providence, upon those heads which are aching for them.

STERNE.

LESSON LXXVI.

SLAVERY.

PURSUING these ideas, I sat down close by my table, and leaning my head upon my hand, I began to figure to myself the miseries of confinement. I was in a right frame

frame for it, and so I gave full scope to my imagination. I was going to begin with the millions of my fellow creatures born to no inheritance but slavery ; but finding, however affecting the picture was, that I could not bring it nearer me, and that the multitude of sad groups in it did but distract me—I took a single captive, and having first shut him up in his dungeon, I then looked through the twilight of his grated door to take his picture. I beheld his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which arises from hope deferred. Upon looking nearer, I saw him pale and feverish : in thirty years the western breeze had not once fanned his blood—he had seen no sun, no moon in all that time—nor had the voice of friend or kinsman breathed through his lattice. His children—But here my heart began to bleed—and I was forced to go on with another part of the portrait. He was sitting upon the ground upon a little straw, in the furthest corner of his dungeon, which was alternately his chair and bed : a little calendar of small sticks were laid at the head, notched all over with the dismal days and nights he passed there—he had one of those little sticks in his hand, and with a rusty nail he was etching another day of misery to add to the heap. As I darkened the little light he had, he lifted up a hopeless eye towards the door, then cast it down—shook his head, and went on with his work of affliction. I heard his chains upon his legs, as he turned his body to lay his little stick upon the bundle—He gave a deep sigh—I saw the iron enter into his soul—I burst into tears—I could not sustain the picture of confinement which my fancy had drawn.

STERNE.

LESSON LXXVII.

DIGNITY OF MAN.

GUIDED by reason, man has travelled through the subtle regions of the philosophic world. He has originated rules by which he can direct the ship through the pathless ocean, and measure the comet's flight over the fields of unlimited space. He has established society and

and government. He can aggregate the profusions of every climate and every season. He can meliorate the severity, and remedy the imperfections, of nature herself. All these things he can perform by the assistance of reason. // By *imagination*, man seems to verge towards *creative* power. Aided by this, he can perform all the wonders of sculpture and painting. He can almost make the marble speak. He can almost make the brook murmur down the painted landscape. Often, on the pinions of imagination, he soars aloft, where the eye has never travelled ; where other stars glitter on the mantle of night, and a more effulgent sun lights up the blushes of morning. Flying from world to world, he gazes on all the glories of creation ; or, lighting on the distant margin of the universe, darts the eye of fancy over the mighty void, where power creative never yet has energized ; where existence still sleeps in the wide abyss of possibility.

BURGES.

LESSON LXXVIII.

BY *imagination*, man can travel back to the source of time ; converse with the successive generations of men, and kindle into emulation while he surveys the monumental trophies of ancient art and glory. He can sail down the stream of time until he loses " sight of stars and sun, by wandering into those retired parts of eternity, where the heavens and earth shall be no more." To these unequivocal characteristics of greatness in man, let us adduce the testimony of nature herself. Surrounding creation subserves the wants and proclaims the dignity of man. For him day and night visit the world. For him the seasons walk their splendid round. For him the earth teems with riches, and the heavens smile with beneficence. All creation is accurately adjusted to his capacity for bliss. He tastes the dainties of festivity, breathes the perfumes of morning, revels on the charms of melody, and regales his eye with all the painted beauties of vision. Whatever can please, whatever can charm, whatever can expand the soul with extasy of bliss, allures and solicits his attention. All things beautiful, all things grand, all things sublime, appear in native loveliness, and proffer man the richest pleasures of fruition.

BURGES.
LESSON

LESSON LXXIX.

SOCIETY.

If the improvements of the mind, the advancements in the arts of utility and ornament, are produced by social intercourse, may we not say, that social intercourse offers men the greatest number of enjoyments? Do we derive no felicity from the fine arts, from knowledge, and from refinement of feelings? Is no pleasure felt while we listen to the strains of music; while we read the majestic numbers of poetry, or while we gaze on the landscape, ornamented by the hand of cultivation? Who will say there are no pleasures in knowledge? Surely not he who has felt the influence of one ray of that profusion of science which beams on the mind of the philosopher, who has realized the force of moral truth, and enjoyed the luxury of mathematical demonstration. Do we derive no felicity from refined feelings? Is there no delight in sociability, no charm in friendship, no rapture in love? Is there no blessedness in beneficence, when, by a reciprocation of benefactions, the heart is warmed with gratitude, and directed with benevolence? What solitary pleasures can compare with these? Can the gross fruition of the anchorite equal the refined felicity of conjugal intercourse? Can the wild savageness of natural liberty afford a delight like the sober undisturbed satisfaction of civil freedom? Can the faith and devotion of the solitary who "sees God in clouds, or hears him in the wind," swell the soul with such exalted beatitude as glows in the bosom of the Christian, who, illumined by the full blaze of revelation, looks beyond the mountain, beyond the lurid clouds, and, enraptured, beholds a God of boundless mercy seated on the circuit of the heavens? No; even the happiness of a solitary angel must sink below the reach of computation, when contrasted with the felicity of those on earth, who are within the embrace of social intercourse, and their souls engaged by knowledge, refined by reason, illumined by revelation, warmed by devotion, and united by the ties of friendship and love.

BURGES.

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LESSON

LESSON LXXX.

HAPPY SOCIETY.

WERE I to form a picture of happy society, it would be a town consisting of a due mixture of hills, vallies, and streams of water. The land well fenced and cultivated; the roads and bridges in good repair; a decent inn for the refreshment of travellers, and for public entertainments. The inhabitants mostly husbandmen; their wives and daughters domestic manufacturers; a suitable proportion of handicraft workmen, and two or three traders; a physician and lawyer, each of whom should have a farm for his support. A clergyman of good understanding, of a candid disposition, and exemplary morals; not a metaphysical, nor a polemic, but a serious and practical preacher. A schoolmaster who should understand his business, and teach his pupils to govern themselves. A social library, annually increasing, and under good regulation. A club of sensible men, seeking mutual improvement. A decent musical society. No intriguing politician, horse jockey, gambler or sot; but all such characters treated with contempt. Such a situation may be considered as the most favourable to social happiness of any which this world can afford.

BELKNAP.

LESSON LXXXI.

LYING.

OF all the vices, there is no one more criminal, more mean, and more ridiculous than lying. The end designed by it is very seldom accomplished, for lies are always found out, at one time or other; and yet there are persons who give way to this vice, who are otherwise of good principles, and have not been illly educated. Lies generally proceed from vanity, cowardice, and a revengeful disposition, and sometimes from a mistaken notion of self-defence. He who tells a malicious lie, with a view of injuring the person he speaks of, may gratify his wish for a while, but will, in the end, find it recoil upon himself; for, as soon as he is detected (and detected he most certainly will be)

be) he is despised for the infamous attempt, and whatever he may say hereafter of that person, will be considered as false, whether it be so or not. If a man lies, shuffles or equivocates, for, in fact they are all alike, by way of excuse for any thing he has said or done, he aggravates the offence rather than lessens it; for the person to whom the lie is told has a right to know the truth, or there would have been no occasion to have framed a falsehood. This person, of course, will think himself ill treated for being a second time affronted; for what can be a greater affront than an attempt to impose upon any man's understanding? Besides, lying, in excuse for a fault, betrays fear, than which, nothing is more dastardly, and unbecoming the character of a gentleman. There is nothing more manly, or more noble, if we have done wrong, than frankly to own it. It is the only way of meeting forgiveness. Indeed, confessing a fault and asking pardon, with great minds, is considered as a sufficient atonement. "I have been betrayed into an error," or, "I have injured you, Sir, and am heartily ashamed of it, and sorry for it," has frequently disarmed the person injured, and where he would have been our enemy, has made him our friend. CHESTERFIELD.

LESSON LXXXII.

VULGARITIES.

WHISTLING, humming a tune, drumming with the fingers, playing with the shovel and tongs, whipping your boots, making a noise with your feet, and such like, are all breaches of good manners, and indications of your contempt for the persons present. Besides, such noises are very offensive to delicate nerves; therefore they should not be indulged. Spitting on the floor or carpet is a nasty practice, and shocking in a man of education.

Keep yourself free likewise from odd tricks or habits, such as thrusting out your tongue continually, snapping your fingers, rubbing your hands, sighing aloud, an affected shivering of your whole body, gaping with a noise like a country-fellow that had been sleeping in a hay loft, or

or indeed with any noise, and many others, which I have noticed before ; these are imitations of the manners of the mob, and are degrading to a gentleman.

Whispering in company, is another act of ill-breeding : It seems to insinuate, either that the persons whom we would not wish to hear, are unworthy of our confidence, or it may lead them to suppose we are speaking improperly of them ; on both accounts, therefore, abstain from it.

One word only, as to *swearing*. Those who addit themselves to it, and interlard their discourse with oaths, can never be considered as gentlemen ; they are generally people of low education, and are unwelcome in what is called good company. It is a vice that has no temptation to plead, but is, in every respect, as vulgar as it is wicked.

CHESTERFIELD.

LESSON LXXXIII.

THE TELLING OF STORIES.

AVOID telling stories in company, unless they are very short indeed, and very applicable to the subject you are upon ; in this case relate them in as few words as possible ; without the least digression, and with some apology ; as that you hate the telling of stories, but the shortness of it induced you. And if your story has any wit in it, be particularly careful not to laugh at it yourself.

After you have begun your story, do not hold your hearers in a painful suspense by stopping to speak to your child, or any one else, if you can help it. Nothing is more tiresome and disagreeable than a long tedious narrative ; it betrays a gossiping disposition, and a great want of imagination ; and nothing is more ridiculous than to express an approbation of your own story by a laugh. In relating any thing, keep clear of repetitions, or very hackneyed expressions, such as, *says he*, or *says she*. Some people will use these so often, as to take off the hearer's attention to the story ; as, in an organ out of tune, one pipe shall perhaps sound the whole time of playing, and confuse the piece, so as not to be understood. *Digressions*, likewise, should be guarded against. A story is always more agreeable

able without them. Of this kind are, “*the gentleman I am telling you of, is the son of Sir Thomas,—who lives in Harley street; you must know him—his brother had a horse that won the sweep stakes at the last Newmarket meeting. Zounds! if you don’t know him, you know nothing.*” Or, “*He was an upright tall old gentleman, who wore his own long hair: don’t you recollect him?*” All this is unnecessary; is very tiresome and provoking, and would be an excuse for a man’s behaviour, if he was to leave us in the midst of our narrative.

In relating any thing, be particularly careful not to speak of yourself, if you can possibly avoid it. An impudent fellow lugs in himself upon all occasions, and is ever the hero of his own story.

CHESTERFIELD.

L E S S O N LXXXIV.

BEHAVIOUR AT TABLE.

To do the honours of a table gracefully, is one of the outlines of a well-bred man; and to carve well, is an article, little as it may seem, that is useful twice every day, and the doing of which ill, is not only troublesome to one’s self, but renders us disagreeable and ridiculous to others. We are always in pain for a man, who, instead of cutting up a fowl genteely, is hacking for half an hour across a bone, greasing himself, and bespattering the company with the sauce. Use, with a little attention, is all that is necessary to acquit yourself well in this particular.

To be well received, you must, also, pay some attention to your behaviour at table, where it is exceedingly rude to scratch any part of your body, to spit, or blow your nose, if you can possibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the dishes are removed, or to leave the table before grace is said.

Never pick your teeth with a fork; it is an abominable practice.

CHESTERFIELD.

L E S S O N LXXXV.

NEATNESS OF PERSON.

As no one can please in company, however graceful in his air, unless he be clean and neat in his person, this qualification deserves consideration.

F 2.

Negligence

Negligence of one's person not only implies an unsufferable indolence, but an indifference whether we please or not. It betrays an insolence and affectation, arising from a presumption, that we are sure of pleasing, without having recourse to those means which many are obliged to use.

He who is not thoroughly clean in his person, will be offensive to all he converses with. A particular regard to the cleanliness of your mouth, teeth, hands and nails, is but common decency. A foul mouth and unclean hands, are certain marks of vulgarity ; the first is the cause of an offensive breath, which nobody can bear, and the last is declarative of dirty work ; one may always know a gentleman by the state of his hands and nails. The flesh at the roots should be kept back, so as to shew the semicircle at the bottom of the nails ; the edges of the nails should never be cut down below the ends of the fingers, nor should they be suffered to grow longer than the fingers.

CHESTERFIELD.

LESSON LXXXVI.

ELEGANCE OF EXPRESSION.

IT is not one or two qualifications alone that complete the gentleman ; it must be a union of many ; and graceful speaking is as essential as gracefulness of person.

Every man cannot be a *harmonious* speaker ; a roughness or coarseness of voice may prevent it ; but if there are no natural imperfections, if a man does not stammer or lisp, or has not lost his teeth, he may speak *gracefully* ; nor will all these defects, if he has a mind to it, prevent him from speaking *correctly*.

Nobody can attend with pleasure to a bad speaker. One who tells his story ill, be it ever so important, will tire even the most patient. If you have been present at the performance of a good tragedy, you have doubtless been sensible of the good effects of a speech well-delivered ; how much it has interested and affected you ; and on the contrary how much an ill-spoken one has disgusted you. It is the same in common conversation : He who speaks deliberately, distinctly and correctly ; he who makes use of the best words to express himself, and varies his voice according to the na-

ture of the subject, will always please, while the thick or hasty speaker, he who mumbles out a set of ill-chosen words, utters them ungrammatically, or with a dull monotony, will tire and disgust. Be assured then, the air, the gesture, the looks of a speaker, a proper accent, a just emphasis, and tuneful cadence, are full as necessary to please and be attended to, as the subject matter itself. People may talk what they will of solid reasoning and sound sense; without the graces and ornaments of language, they will neither please nor persuade.

In common discourse, even trifles elegantly expressed will be better received than the best of arguments, homespun and unadorned.

CHESTERFIELD.

LESSON LXXXVII.

ELOQUENCE.

SPEECH and reason are the characteristics, the glory and the happiness of man. These are the pillars which support the fair fabrick of eloquence; the foundation, on which is erected the most magnificent edifice, that genius could design, or art construct. To cultivate eloquence, then, is to improve the noblest faculties of our nature, the richest talents with which we are entrusted. A more convincing proof of the dignity and importance of our subject need not, cannot be advanced.

The benevolent design and the beneficial effects of eloquence, evince its great superiority over every other art, which ever exercised the ingenuity of man. To instruct, to persuade, to please; these are its objects.

To scatter the clouds of ignorance and error from the atmosphere of reason; to remove the film of prejudice from the mental eye; and thus to irradiate the benighted mind with the cheering beams of truth, is at once the business and the glory of eloquence.

To promote the innocent and refined pleasures of the fancy and intellect; to strip the monster vice of all his borrowed charms, and expose to view his native deformity; to display the relentless attractions of virtue; and, in one word, to rouse to action all the latent energies of man, in the proper and ardent pursuit of the great end of his existence, is the orator's pleasing, benevolent, sublime employment.

PERKINS.
LESSON

LESSON LXXXVIII.

WITH pleasure we descry the dawning of that bright day of eloquence, which we have anticipated. The grand council of our nation has already evinced, that in this respect, as in all others, our republic acknowledges no existing superior. And we trust, that, as our sacred teachers make it their constant endeavour to imitate the great learning, the exemplary virtue, the exalted piety, and the extensive usefulness of the great apostle of the Gentiles, they will not fail to resemble him in that commanding, that heavenly eloquence, which made an avaricious, an unbelieving Felix tremble.

May Columbia always afford more than one *Demosthenes*, to support the sacred cause of freedom, and to thunder terror in the ears of every transatlantic *Philip*. May more than *Ciceronian* eloquence be ever ready to plead for injured innocence and suffering virtue.

Warned by the fate of her predecessors, may she escape those quickfands of vice, which have ever proved the bane of empire. May her glory and her felicity increase with each revolving year, till the last trump shall announce the catastrophe of nature, and time shall immerge in the ocean of eternity.

PERKINS.

LESSON LXXXIX.

EQUANIMITY OF MIND.

THERE is indeed no greater happiness than an even natural temper, neither liable to be extremely eager and sanguine, nor stoically indifferent and insensible; neither apt to be worked up to a tempest with every trifles, nor yet buried in a continual lethargic stupidity; neither delighting in being always engaged in scenes of mirth and frolic, nor to be wrapped in the impenetrable gloom of a fixed melancholy. And after all, what is there in life that may justly be reckoned of sufficient importance to move a person to a violent passion? What good grounds can there be for great expectations, for gloomy apprehensions, for immoderate triumph, or for deep dejection in such a state as the present, in which we are sure of meeting with innumerable.

innumerable disappointments, even in the greatest success of our affairs, and in which we know that our afflictions and our pleasures must both be soon over? True wisdom will direct us to study *moderation* with respect to all worldly things; to indulge mirth but seldom, excessive grief never; but to keep up constantly an even cheerfulness of temper.

BURGH.

LESSON XC.

PRUDENCE IN ACTION.

THE wisdom of behaviour is, to communicate your knowledge to all, who seem willing to receive it; your private affairs only to persons of approved secrecy and judgment, and to them no more than is absolutely necessary; to have many acquaintance, but few intimates; to open your countenance to all, your heart to very few.

Never think of friendship with a covetous man: He loves his money better than his friend. Nor with a man of pleasure: He has not gravity enough to render his conversation improving. Nor with a wicked man: He will corrupt you. Nor with a silly fellow: His emptiness will disgust you. Nor with a drunkard: He will betray your secrets. A passionate fellow will affront you. A concited man will expect you to submit to him in every thing. A mean-spirited creature will disgrace you. A bally will draw you into his quarrels. A spendthrift will borrow your money. A very poor fellow will make your life unhappy. A man of overgrown fortune will draw you into his expensive way of living.

BURGH.

LESSON XCI.

METHOD IN BUSINESS.

HERE is nothing that contributes more to the ready and advantagous dispatch, as well as to the safety and success of business, than *method* and *regularity*. Let a man set down in his memorandum-book, every morning, the several articles of business he has to do through the day;

That intelligence which directed the orderly formation of the human body, must have resided in a Being whose power was adequate to the production of such an effect.

MAXCY.

LESSON XCIV.

CREATION.

CREATION surely is the prerogative of a self-existent, uncaused Being. Finite creatures may *arrange* and *dispose*, but they cannot *create*; they cannot give life. It is a universal law through all nature, that like produces like. The same laws most probably obtain through the whole system in which we are connected. We have therefore no reason to suppose that angels created man. Neither can we, without the greatest absurdity, admit, that he was formed by himself, or by mere accident. If in the latter way, why do we never see men formed so in the present day? Why do we never see the clods of earth brightening into human flesh, and the dust under our feet crawling into animated forms, and starting up into life and intelligence? If we even admit that either of the aforementioned causes might have *produced* man, yet neither of them could have *preserved him in existence* one moment. There must, therefore, be a God uncaused, independent and complete. The nobler part of man clearly evinces this great truth. When we consider the boundless desires and the inconceivable activity of the soul of man, we can refer his origin to nothing but God. How astonishing are the *reasoning* faculties of man! How surprising the powers of comparing, arranging and connecting his ideas! How wonderful is the power of *imagination*! On its wings, in a moment, we can transport ourselves to the most distant part of the universe. We can fly back, and live the lives of all antiquity, or surmount the limits of time, and sail along the vast range of eternity. Whence these astonishing powers, if not from a God of infinite wisdom, goodness and power?

MAXCY.

LESSON

LESSON XCV.

THE EARTH.

"THE invisible things of Him from the creation of the world, are clearly seen." Let us for a moment behold our earth. With what a mighty scene are we here presented! The diversification of its surface into land and water, islands and lakes, springs and rivers, hills and vallies, mountains and plains, renders it to man doubly enchanting. We are entertained with an agreeable variety, without being disgusted with a tedious uniformity. Every thing appears admirably formed for our profit and delight. There the vallies are clothed in smiling green, and the plains are bending with corn. Here is the gentle hill to delight the eye, and beyond, slow rising from the earth, swells the huge mountain, and, with all its load of waters, rocks, and woods, heaves itself up into the skies.

Why this pleasing, vast deformity of nature? Undoubtedly for the benefit of man.

From the mountains descend streams to fertilize the plains below, and cover them with wealth and beauty.

The earth not only produces every thing necessary to support our bodies, but to remedy our diseases, and gratify our senses. Who covered the earth with such a pleasing variety of fruits and flowers? Who gave them their delightful fragrance, and painted them with such exquisite colours? Who causes the same water to whiten in the lily that blushes in the rose? Do not these things indicate a Cause infinitely superior to any finite being? Do they not directly lead us to believe the existence of God, to admire his goodness, to revere his power, to adore his wisdom, in so happily accommodating our external circumstances to our situation and internal constitution?

MAXCY.

LESSON XCVI.

OCEAN.

HOW are we astonished to behold the vast ocean, rolling its immense burden of waters! Who gave it such a configuration of particles as to render it moveable by the least pressure.

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pressure, and at the same time so strong as to support the heaviest weights? Who spread out this vast highway of all the nations under heaven? Who gave it its regular motion? Who confined it within its bounds? A little more motion would disorder the whole world! A small incitement on the tide would drown whole kingdoms! Who restrains the proud waves, when the tempest lifts them to the clouds? Who measured the great waters, and subjected them to invariable laws? That great Being, "who placed the sand for the bound thereof, by a perpetual decree that it cannot pass; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over." With reason may we believe, that from the things that are made, are clearly seen eternal power and wisdom.

MAXX.

LESSON XCVII.

THE HEAVENS.

WHEN we cast our eyes up to the firmament of heaven, we clearly see that it declares God's handy work. Here the immense theatre of God's works opens upon us, and discloses ten thousand magnificent, splendid objects. We dwindle to nothing in comparison with this august scene of beauty, majesty and glory. Who reared this vast arch over our heads? Who adorned it with so many shining objects, placed at such immense distances from each other, regular in their motions, invariably observing the laws to which they were originally subjected? Who placed the sun at such a convenient distance as not to annoy but to refresh us? Who for so many ages has caused him to rise and set at fixed times? Whose hand directs, and whose power restrains him in his course, causing him to produce the agreeable changes of day and night, as well as the variety of seasons? The order, harmony, and regularity, in the revolutions of the heavenly bodies, are such incontestible evidence of the existence of God, that an eminent poet well said "An undevout astronomer is mad." In the time of Cicero, when the knowledge of astronomy was very imperfect, he did not hesitate

to declare, that in his opinion the man who asserted the heavenly bodies were not framed and moved by a divine understanding, washimself void of all understanding. Well indeed is it said that the heavens declare the glory of God.

MACY.

L E S S O N XCVIII.

OMNIPRESENCE.

THIS great Being is every where present. He exists all around us. He is not, as we are apt to imagine, at a great distance. Wherever we turn, his image meets our view. We see him in the earth, in the ocean, in the air, in the sun, moon, and stars. We feel him in ourselves. He is always working round us; he performs the greatest operations, produces the noblest effects, discovers himself in a thousand different ways, and yet the real God remains unseen. All parts of creation are equally under his inspection. Though he warms the breast of the highest angel in heaven, yet he breathes life into the meanest insect on earth. He lives through all his works, supporting all by the word of his power. He shines in the verdure that clothes the plains, in the lily that delights the vale, and in the forest that waves on the mountain. He supports the slender reed that trembles in the breeze, and the sturdy oak that defies the tempest. His presence cheers the inanimate creation.

Far in the wilderness, where human eye never saw, where the savage foot never trod, there he bids the blooming forest smile, and the blushing rose open its leaves to the morning sun: There he causes the feathered inhabitants to whittle their wild notes to the lisping trees, and echoing mountains. There nature lives in all her wanton wildness. There the ravished eye, hurrying from scene to scene, is lost in one vast blush of beauty. From the dark stream that rolls through the forest, the silver-scaled fish leap up, and dumbly mean the praise of God. Though man remain silent, yet God will have praise. He regards, observes, upholds, connects and equals all. **MACY.**

LESSON

LESSON XCIX.

NEVER be tempted to disbelieve the existence of God, when every thing around you proclaims it in a manner too plain not to be understood. Never cast your eyes on creation without having your souls expanded with this sentiment, "There is a God." When you survey this globe of earth, with all its appendages ; when you behold it inhabited by numberless ranks of creatures, all moving in their proper spheres, all verging to their proper ends, all animated by the same great source of life, all supported at the same bounteous table ; when you behold not only the earth, but the ocean and the air, swarming with living creatures, all happy in their situation ; when you behold yonder sun, darting an effulgent blaze of glory over the heavens, garnishing mighty worlds, and waking ten thousand songs of praise ; when you behold unnumbered systems diffused through vast immensity, clothed in splendour, and rolling in majesty ; when you behold these things, your affections will rise above all the vanities of time ; your full souls will struggle with ecstasy, and your reason, passions, and feelings, all united, will rush up to the skies, with a devout acknowledgment of the existence, power, wisdom and goodness of God.

Maxcy.

LESSON C.

BENEVOLENCE.

IF human understanding apprehends any thing according to truth and right, the *benevolent* character is the proper object of the love of every rational mind, as the contrary is the natural object of aversion. If every human, or other finite mind, is more or less amiable, according as it has more or less of this excellent disposition ; it is evident, that Infinite Goodness is infinitely amiable. Who is he that pretends to think and reason, and has no pleasure in contemplating the Divine Goodness ? Who can reflect upon such goodness, and not admire it ? Who can admire it, and not endeavour to imitate it ? Who can imitate

'ate it, and not be a universal blessing? Who can be a universal blessing, and not be happy? Who can be happy, and not bear some resemblance to the Author of blessedness? Who can bear any resemblance to the Author of blessedness, and not be animated to press forward to perfection?

BURGH.

LESSON CI.

ASTRONOMY.

FROM what we know of our own system, it may be reasonably concluded, that all the rest are with equal wisdom contrived, situated, and provided with accommodations for rational inhabitants. For although there is almost an infinite variety in the parts of the creation which have opportunities of examining, yet there is a general analogy running through and connecting all the parts in one scheme, one design, one whole!

Since the fixed stars are prodigious spheres of fire, like the sun, and at inconceivable distances from one another, as well as from us, it is reasonable to conclude they are made for the same purposes that the sun is; each to bear light, heat, and vegetation on a certain number of inhabited planets, kept by gravitation within the sphere of its activity.

What an august, what an amazing conception, if human imagination can conceive it, does this give of the works of the Creator! Thousands of thousands of suns, multiplied without end, and ranged all around us, at immense distances from each other, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keeping the paths described them; and these worlds peopled with myriads of intelligent beings, formed for endless progression in perfection and felicity.

If so much power, wisdom, goodness, and magnificence be displayed in the material creation, how great, how wise, how good must He be, who made and governs the whole!

FERGUSON.

LESSON CII.

INSPIRATION OF THE SCRIPTURES.

THE true sense then of the *divine authority* of the of the Old Testament (and which perhaps is easier to denominate them in general *divinely inspired*) see be this; that as in those times God has all along, (in the inspection, or superintendency of his general providence) interfered upon particular occasions, by giving commissions to some persons (thence called *prophets*) to declare his will in various manners, and degrees of evidence as best suited the occasion, time and nature of the situation; and in all other cases, left them wholly to themselves; in like manner he has interposed his more immediate assistance, (and notified it to them, as they did to the world) in the *recording* of their revelations, so far as the necessary, amidst the common (but hence termed) history of those times; and mixed with various other circumstances, in which the historian's own natural qualifications were sufficient to enable him to relate things with all the accuracy they required.

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LESSON CIII.

THE WORKS OF NATURE INCOMPREHENSIBLE

THERE is indeed none of the works of nature, to the most common and contemptible (if any could be so called, which Infinite Wisdom has designed to make) that is not found, when attentively examined, for curiosity of structure, above the apprehension of any human mind. What is meaner, or more common than a pile of grafts? Yet, whoever with a microscope examines its various parts, will it find a work of such beauty, as to deserve his highest admiration. In the plant, will find a double coat throughout, between which vessels, which convey the juices to nourish it, are distributed. The minuteness of those tubes decreases to imperceptibility. Nor do the same vessels carry and return the juice. There are in every plant (and consequently in every graft,) two kinds of vessels, analogous to the veins and arteries in an animal body, by means of which a circulation

tion of the juices is performed. The blade is also furnish'd with excretory vessels, to carry off by perspiration whatever juices may be taken into the plant, which may be superfluous, or unfit for its nourishment; and with absorbent vessels, at whose orifices nourishment is taken in from the ambient air, as well as from the earth by the root. The blade is always furnished with a strong fibrous substance running up its middle, and tapering to a point, for supporting and strengthening it.

BURGH.

LESSON CIV.

RESPECT TO OLD AGE.

IT happened at Athens, during a public representation of some play exhibited in honour of the commonwealth, that an old gentleman came too late for a place suitable to his age and quality.

Many of the young gentlemen who observed the difficulty and confusion he was in, made signs to him, that they would accommodate him if he came where they sat: the good old man bustled through the crowd accordingly; but when he came to the seats to which he was invited, the jest was to sit close and expose him as he stood, out of countenance, to the whole audience.

The frolick went all around the Athenian benches. But on those occasions there were also particular places assigned for foreigners: when the good man skulked towards the boxes appointed for the Lacedemonians, that honest people, more virtuous than polite, rose up to a man, and, with the greatest respect, received him among them. The Athenians, being suddenly touched with a sense of the Spartan virtue, and their own degeneracy, gave a thunder of applause; and the old man exclaimed,

"The Athenians understand what is good, but the Lacedemonians practise it."

SPECTATOR.

LESSON CV.

INTEMPERANCE.

DRUNKENNESS makes a man unfit for good—drowns and infatuates the senses—depraves the reason—befogs the understanding—causes errors in judgment—

ment—defiles the conscience—hardens and steals away the heart—brings a spiritual lethargy—it is a work of darkness—an annoyance to modesty—a gate to every kind of wickedness—a discloser of secrets—a betrayer of trust—a depriver of honesty—a forerunner of misery—it cracks men's credit—empties their purses—consumes their estates—violates the rules of temperance—perverts the order of nature—causes profane and cursed speeches, vaunting, swearing and blasphemy—quarrelling, fighting, and murder—it is the mother of mischief, vice and pride—the nurse of riot and fury—the school of lying and slander—a discoverer of folly—an oppressor of nature—an impairer of health—it deforms the visage—corrupts the health—stupifies the spirits—intoxicates the brain—decays the memory—inflames the blood—begets unnatural thirst—causeth stammering of speech—reeling and staggering—filthy and loathsome vomiting—dropries, surfeits, &c.—it is an involuntary madness—a deceiver of fools—a bewitching poison—an invited enemy—a flattering devil—it causes forgetfulness of God—is a provoker of his judgments—haltens, and often brings untimely death—and at last destroys the soul..

Rush.

LESSON CVI.

A DRUNKARD in that state is indisposed to virtue—is a licentious person—makes his belly his god—is worse than a brute—a companion of riot and revelling—a game and sport of profane people—a ridiculous object—his own sorrow, woe and shame—his wife's grief—his children's disgrace—his neighbour's contempt—his family's ruin—a thief to himself—a scandal to christianity—a dishonour to God, and an abuser of his mercies—a lofer of his time—a destroyer of his reputation, parts and credit—is subject to many dangers—a slave to the devil and his own lusts—a traveller to destruction—a transgressor of the laws of God and man—(against whom dreadful woes are pronounced)—he is his own soul's enemy—a human monster—and at last may be excluded God's kingdom.

The vices it produces are, idleness—peevishness—quarrelling—fighting—lying—swearing—fraud—anarchy—hatred of just government—insurrections—murder—suicide.

The

The *diseases* are, gout—sickness—puking—tremours of the hands in the morning—bloatedness—inflamed eyes—red nose and face—sore and swelled legs—jaundice—pains in the limbs, and burning in the hands and feet—dropsey—epilepsy—melancholy—idiotism—madness—palsy—apoplexy—death.

The *punishments* are, debt—black eyes—rags—hunger—almshouse—workhouse—jail—whipping-post—stocks—Castle-Island—Newgate—gallows. And unless repenceance should prevent, they will share in the punishment prepared for the devil and his angels.

RUSH.

LESSON CVI.

God's JUSTICE IN PUNISHING SIN.

FROM the abuse of the Bible, you proceed to that of Moses, and again bring forward the subject of his wars in the land of Canaan. There are many men who look upon all war (would to God that all men saw it in the same light!) with extreme abhorrence, as afflicting mankind with calamities not necessary, shocking to humanity, and repugnant to reason. But is it repugnant to reason that God should, by an express act of his providence, destroy a wicked nation? I am fond of considering the goodness of God as the leading principle of his conduct towards mankind, of considering his justice as subservient to his mercy. He punishes individuals and nations with the rod of his wrath; but I am persuaded that all his punishments originate in his abhorrence of sin; are calculated to lessen its influence; and are proofs of his goodness; insasmuch as it may not be possible for omnipotence itself to communicate supreme happiness to the human race, whilst they continue servants of sin. The destruction of the Canaanites exhibits to all nations, in all ages, a signal proof of God's displeasure against sin; it has been to others, and it is to ourselves, a benevolent warning.

Moses would have been the wretch you represent him, had he acted by his own authority alone; but you may as reasonably attribute cruelty and murder to the judge of the land in condemning criminals to death, as butchery and massacre to Moses in executing the command of God.

WATSON TO PAINE.
LESSON

LESSON CVIII.

FREE AGENCY.

MOTIVES, according as they appear, will influence a rational mind. But the appearance of motives to our minds, as well as their influence over us, depends very much upon ourselves. If I am prevailed on by motives, do motives force me? Do I not yield to them because I choose to yield to them? If this is not being free, what is freedom? What should I feel pass in my mind if I was really free? What may we suppose superior beings, what may we suppose the Supreme himself to feel in his infinite mind? Does he (with profound reverence be it spoken) does he act without regard to motives? Does he act contrary to reasonable motives? Can we suppose him uninfluenced by proper motives? Can we suppose he feels himself to be wholly uninfluenced by reasonable and important considerations? Would we be more free than the most perfect of all beings? If he gives us liberty and power to a proper extent, what would we have more? If we feel that we have such liberty, why should we, contrary to possibility, endeavour to bring ourselves to doubt of our having it? If we cannot doubt of our being free creatures, what have we more to think of, than how to make a proper use of our liberty, how to get our wills formed to a perfect concurrence with the grand scheme of the Governour of the universe, so that we may behave properly within our sphere, which if we and all other moral agents did, every part must be properly acted, every sphere properly filled, and universal regularity, perfection, and happiness be the result.

BURGH..

LESSON CIX.

DOES my watch point to the hour, because it thinks upon the whole it is more proper that it should point to that hour than to any other? If so, then the watch and I are beings of the same sort, endowed with much the same powers and faculties. Do I not lay aside my pen because I choose to lay it aside, that is, because I am willing to lay it aside? Should I give over, if I was unwilling to give over?

ever? If I find my usual time past, and yet should be glad to finish the head I am upon, before I lay aside my pen, does that motive act upon me and force me to go on, as a spring acts upon a watch, or does it act as a consideration upon a rational creature?

Again, suppose I am tempted to do a bad action, do the motives laid in my way force my compliance? Do I not, or the contrary, feel that I yield to them, because I choose to seize a present object, which I expect to yield me some fancied advantage? Do I not feel in my own mind a violent struggle between the considerations of present profit or pleasure, and those of wisdom and virtue? Is it possible I should feel any such struggle if I was not free? Does any such thing pass in a machine? Do I not find, that, I sometimes yield to temptations which at other times I got the better of? Have not others resisted temptations which have been too hard for me? Could these differences happen if they and I were machines? Do not these instances of temptations conquered, fix both liberty and guilt upon me, in having yielded to what it was plain I might have resisted at one time if I did at another? If it is extremely difficult, or what may be called next to impossible, to resist temptations at all times, does this prove any thing else, than that human nature is weak? Were man a machine, he must act as a machine, uniformly and invariably. BURGH.

LESSON CX.

TRUTH AND FALSEHOOD.

SINCERITY, from its nature, inclines to simplicity in the manner of expressing itself; and especially from the consideration, that it is difficult to find any form of elegance which falsehood has not assumed.

On a certain time Falsehood and Truth took a walk together. The season was warm; and a fine stream being in their way—"Come, sister Truth," says Falsehood, (for it seems she always affected to call her sister) "come, let us make a stop and bathe here."

Truth very innocent and unsuspecting, at once complied, and was soon undressed and in the water. Falsehood was more slow in her motions; but having deliberately thrown off

off her own tawdry attire, she seizes the opportunity to ~~flip~~
on Truth's clothes, and away she runs.

Poor Truth was in a sad dilemma. Falsehood had run away with her dress, and she, scorning to appear in one which Falsehood had worn, at length took the resolution to go without any ; and has been stark naked ever since ; hence she is called the *naked Truth*. SPECTATOR.

LESSON CXI.

FAULTS IN DELIVERY.

THE first fault in delivery is, when the voice is too loud ; this is always disagreeable to hearers of good taste ; who look upon it to be the effect either of ignorance or affectation.

Besides, an overstrained voice is very inconvenient to the speaker, as well as disgusting to judicious hearers. It exhausts his spirits to no purpose ; and takes from him the proper management and modulation of his voice, according to the sense of his subject : And, what is worst of all, naturally leads him into a tone.

Every man's voice, indeed, should fill the place where he speaks ; but if it exceed its natural key, it will be neither sweet, soft, nor agreeable ; because he will not be able to give every word its proper and distinguishing sound.

BUCHANAN.

LESSON CXII.

THE second fault in delivery is, when the voice is too low. This is not so inconvenient to the speaker, but it is as disagreeable as the other extreme. It is always disgusting to an audience to observe any thing in the reader or speaker that looks like indolence or inattention.

To manage the voice properly, these two extremes should be avoided. And perhaps the best rule for this purpose is, carefully to preserve the key of the voice, and at the same time to adapt the elevation and strength of it to the condition and numbers of the persons you speak to, and the nature of the place you speak in.

It would be as ridiculous in a general, when haranguing in army, to speak in a low languid voice, as in a person who reads a chapter in a family to speak in a loud and ager one.

BUCHANAN.

LESSON CXIII.

THE third fault in delivery is, a thick, hasty, cluttering voice. This is often owing to a defect in the organs of speech, or a too great flutter of the animal spirits, but oftener to a bad habit uncorrected.

The great disadvantage which attends a too precipitate pronunciation in reading or speaking is, that the hearers lose the benefit of half the good things they hear, who would fain remember but cannot: Therefore a speaker should always have a regard to the memory, as well as to the understanding of his hearers.

A quick manner of reading may do well enough in examining leases, perusing indentures, or reciting acts of the legislature, where there is always a great redundancy of words; or in reading a news-paper, where there is but little matter that deserves our attention: But it is improper in reading books of instruction, devotion, and especially the sacred scriptures, where the solemnity of the subject, or the weight of the sense, demands a particular regard.

BUCHANAN.

LESSON CXIV.

EVERY public speaker should beware of monotony, or a dull uniform tone of voice, which not being attended either by cadence or emphasis, is also a great disadvantage to an audience, by depriving them of reaping any benefit from the most interesting parts of the subject, which should always be distinguished or pointed out by the pronunciation: *For a just pronunciation is a good commentator.*

BUCHANAN.

LESSON CXV.

THE greatest and most common fault of all, is reading with a tone.—No habit is more easy to be contracted than this, or more hard to be conquered.

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This

This unnatural tone in reading or speaking is various; but whatever it be, it is always disgusting to persons of delicacy and judgment.

Some affect an awful and striking tone, attended with solemn grimace, as if they would move you with every word, whether the weight of the subject bear them out or not: This is what persons of a gloomy melancholy cast of mind are most apt to give into.

Again, some have a canting or singing note; and others assume a high, swelling, theatrical note; who being ambitious of the fame of fine orators, lay too much emphasis on every sentence, and thereby transgres the rules of true oratory.

BUCHANAN.

LESSON CXVI.

MODULATION OF THE VOICE.

THE variations of the emphasis must not only distinguish the various passions described, but the several forms and figures of speech in which they are expressed. For instance, in a *prosopopeia*, (that is, personification, when things inanimate are addressed to, and made to speak as if they had life and rational souls) we must change the voice, as the person introduced would.

In *antithesis*, (that is, when contraries are opposed to each other) one contrary must be pronounced louder than the other.

In a *climax*, (that is, when the sentence rises gradually) the voice should always rise with it.

In *dialogues*, (that is, when two are discoursing together) the voice should alter with the parts. In repetitions, it should be loudest in the second place. Words of distinction, or of praise or dispraise, must always be pronounced with a strong emphasis.

But to acquire a masterly elocution, one must not only take in the full sense, but enter into the spirit of an author; for none can convey the force and fulness of his author's ideas to another, till he feels them himself; or read a discourse to advantage he does not understand and taste. And, therefore, the great rule which the masters of rhetoric so much press aught always to be remembered—“*That to make a man speak well, and pronounce with a right emphasis,*

phasis, he ought thoroughly to understand all that he says ; be fully persuaded of it ; and bring himself to have those affections which he desires to infuse into others." For when a man is vehemently moved with the passion he would inspire other people with, he speaks with spirit and energy, and will naturally break out into all the suitable and moving expressions of an undissembled eloquence.

We see illiterate people in grief, anger, joy, &c. utter their passions with more vehemence and fluency than the most learned, who are not heartily interested in the matter, nor thoroughly warmed with the passion they describe.

What the speaker is, for the most part, the audience will be. If he be zealously concerned, they will be attentive ; if he be indifferent, they will be perfectly careless and cold : And as fire kindles fire, so life and heat in the speaker enliven and inspirit the hearer. BUCHANAN.

LESSON CXVII.

WEIGHT OF EVIDENCE.

THE agreement of the parts of a story implies that the story has been told by, at least, two persons (the life of Doctor Johnson, for instance, by Sir John Hawkins and Mr. Boswell.) Now I think it scarcely possible for even two persons (and the difficulty is increased if there are more than two) to write the history of any one of their acquaintance, without there being a considerable difference between them, with respect to the number and order of the incidents of his life. Some things will be omitted by one, and mentioned by the other ; some things will be briefly touched by one, and the same things will be circumstantially detailed by the other ; the same things which are mentioned in the same way by them both, may not be mentioned as happening exactly at the same point of time, with other possible and probable differences.

But these real or apparent difficulties, in minute circumstances, will not invalidate their testimony as to the material transactions of his life, much less will they render the whole of it a fable. If several independent witnesses, of fair character, should agree in all the parts of a story,

(in testifying, for instance, that a murder or a robbery was committed at a particular time, in a particular place, and by a certain individual) every court of justice in the world would admit the fact, notwithstanding the abstract possibility of the whole being false :—Again, if several honest men should agree in saying, that they saw the king of France beheaded, though they should disagree as to the figure of the guillotine, or the size of his executioner, as to the king's hands being bound or loose, as to his being composed or agitated in ascending the scaffold, yet every court of justice in the world would think, that such difference, respecting the circumstances of the fact, did not invalidate the evidence respecting the fact itself. When you speak of the whole of a story, you cannot mean every particular circumstance connected with the story, but essential to it ; you must mean the *pith* and *marrow* of the story ; for it would be impossible to establish the truth of any fact, (of Admirals *Byng* or *Keppele*, for example, having neglected or not neglected their duty) if the disagreement in the evidence of witnesses, in minute points, should be considered as annihilating the weight of their evidence in points of importance.

WATSON to PAINE.

LESSON CXVIII.

COURT OF DEATH.

DEATH, the king of terrors, was determined to choose a prime minister ; and his pale courtiers, the ghastly train of diseases, were all summoned to attend, when each preferred his claim to the honour of this illustrious office. Fever urged the numbers he destroyed ; cold Palsey set forth his pretensions, by shaking all his limbs ; and Dropsy, by his swelled unwieldy carcass. Gout hobbled up, and alleged his great power in racking every joint ; and Asthma's inability to speak was strong, though silent argument in favour of his claim. Stone and Cholic pleaded their violence ; Plague his rapid progress in destruction ; and Consumptum, though slow insinuated that he was sure. In the midst of this contention the court was disturbed with the noise of music, dancing, feasting, and revelry ; when immediately entered a lady with

bold lascivious air, and a flushed and jovial countenance; she was attended, on one hand, by a troop of And Bacchanals; and on the other, by a train of youths and damsels, who danced, half naked, to test musical instruments; her name was INTEMPEST.

waved her hand, and thus addressed the crowd of
s: Give way, ye sickly band of pretenders, nor
vie with my superior merit in the service of this
monarch. Am I not your parent? the author of
things? Do ye not derive the power of shortening hu-
man life almost wholly from me? Who then so fit as myself
for this important office?—The grisly monarch grin-
ning smile of approbation, placed her at his right hand,
and immediately became his principal favourite and
minister.

DODSLEY'S FABLES.

LESSON CXIX.

CICERO AGAINST CATALINE.

AINST these gallant troops of your adversary, prepare, O Romans, your garrisons and armies: let, to that battered and maimed gladiator, oppose Consuls and Generals: next against that outcast miscreant, lead forth the flower and strength of all Italy. The walls of our colonies and free towns, will easily repel the efforts of Cataline's rustic troops. But I ought not to parallel farther, or compare your other resources, institutions, and defences, to the indigence and nakedness of that robber. But if, omitting all those advantages which we are provided, and he destitute, as the senators, Roman Knights, the people, the city, the treasury, public revenues, all Italy, all the provinces, foreign I say, if, omitting all these, we only compare the existing parties between themselves, it will soon appear how low our enemies are reduced. On the one side they contend, on the other petulance: here chastisement, pollution: here resolution, there rage: here honour, baselessness: here moderation, there unbridled licentiousness: in short, equity, temperance, fortitude, prudence, struggle with iniquity, luxury, cowardice, rashness; every

every virtue with every vice. Lastly, the contest lies between wealth and indigence, sound and depraved reason; strength of understanding and frenzy; in fine, between well grounded hope and the most absolute despair.

In such a conflict and struggle as this, was even human aid to fail, will not the immortal gods enable such illustrious virtue to triumph over such complicated vice?

LESSON CXX.

UNCLE TONY'S BENEVOLENCE.

MY uncle Toby was a man patient of injuries—not from the want of courage—I have told you in a former chapter, that he was a man of courage; and I will add here, that where just occasions presented or called it forth, I know no man under whose arm I would have sooner taken shelter. Nor did this arise from any insensibility or obtuseness of his intellectual parts, for he felt as feelingly as a man could do. But he was of a peaceful, placid nature; no jarring element in him: all was mixed up so kindly within him, my uncle Toby had scarce a heart to retaliate upon a fly.

Go—says he, one day at dinner, to an overgrown one which had buzzed about his nose, and tormented him cruelly all dinner-time, and which, after infinite attempts, he had caught at last as it flew by him—I'll not hurt thee—says my uncle Toby, rising from his chair, and going across the room with the fly in his hand—I'll not hurt a hair of thy head:—Go—says he, lifting up the fash, and opening his hand as he spoke to let it escape—go poor devil; get thee gone; why should I hurt thee?—This world is surely wide enough to hold both thee and me. This lesson of universal good will, taught by my uncle Toby, may serve instead of a whole volume upon the subject. STERNE.

LESSON CXXI.

THE NEGRO GIRL.

WHEN Tom, an' please your honour, got to the shop, there was nobody in it, but a poor negro girl, with a bunch of white feathers, slightly tied to the end of a long cane,

cane, flapping away flies—not killing them—'Tis a pretty picture! said my uncle Toby—she had suffered persecution, Trim, and had learnt mercy—she was good, an' please your honour, from nature, as well as from hardships; and there are circumstances in the story of that poor friendless slut that would melt a heart of stone, said Trim; and some dismal winter's evening, when your honour is in the humour, they shall be told you with the rest of Tom's story, for it makes a part of it—

Then do not forget, Trim, said my uncle Toby.

A negro has a soul, an' please your honour, said the corporal (doubtingly.) I am not much versed, corporal, quoth my uncle Toby, in things of that kind; but I suppose, God would not leave him without one any more than thee or me.—

It would be putting one sadly over the head of another, quoth the corporal. It would so, said my uncle Toby. Why then, an' please your honour, is a black wench to be used worse than a white one? I can give no reason, said my uncle Toby—

—Only, cried the corporal, shaking his head, because she has no one to stand up for her—

—'Tis that very thing, Trim, quoth my uncle Toby, which recommends her to protection, and her brethren with her;—'tis the fortune of war which has put the whip into our hands now—where it may be hereafter, Heaven knows!—but be it where it will, the brave, Trim, will not use it unkindly.

—God forbid, said the corporal.

Amen, responded my uncle Toby, laying his hand upon his heart.

STERNE.

L E S S O N C X X I I .

C O R P O R A L T R I M ' S E L O Q U E N C E .

MY young master in London is dead, said Obadiah—Here is sad news, Trim, cried Sussannah, wiping her eyes as Trim stepped into the kitchen,—master Bobby is dead.

I lament for him from my heart and foul, said Trim, fetching a figh—poor creature!—poor boy!—poor gentleman!

He

He was alive last Whitsunday, said the coachman—Whitsunday! alas! cried Trim, extending his right arm, and falling instantly into the same attitude in which he read the sermon,—what is Whitsunday, Jonathan, (for that was the coachman's name) or Shrovetide, or any tide or time past, to this? Are we not here now, continued the corporal, (striking the end of his stick perpendicular upon the floor, so as to give an idea of health and stability) and are we not (dropping his hat upon the ground) gone! in a moment?—It was infinitely striking! Susannah burst into a flood of tears.—We are not stocks and stones.—Jonathan, Obadiah, the cook-maid, all melted.—The foolish fat scullion herself, who was scouring a fish-kettle upon her knees, was roused with it.—The whole kitchen crowded about the corporal.

"Are we not here now,—and gone in a moment?"—There was nothing in the sentence—it was one of your self-evident truths we have the advantage of hearing every day; and if Trim had not trusted more to his hat than his head, he had made nothing at all of it.

"Are we not here now; continued the corporal, and are we not" (dropping his hat plump upon the ground—and pausing before he pronounced the word) gone! in a moment?" The descent of the hat was as if a heavy lump of clay had been kneaded into the crown of it.—Nothing could have expressed the sentiment of morality, of which it was the type and forerunner, like it; his hand seemed to vanish from under it, it fell dead, the corporal's eye fixed upon it, as upon a corpse—and Susannah burst into a flood of tears.

STERNE.

LESSON CXXIII.

HARMONY OF THE SCRIPTURES.

PERMIT me to state to you, what would, in my opinion, have been a better mode of proceeding; better suited to the character of an honest man, sincere in his endeavours to search out truth. Such a man, in reading the Bible, would, in the first place, examine whether the Bible attributed to the Supreme Being any attributes repugnant

pugnant to holiness, truth, justice, goodness ; whether it represented him as subject to human infirmities ; whether it excluded him from the government of the world, or assigned the origin of it to chance, and an eternal conflict of atoms. Finding nothing of this kind in the Bible, (for the destruction of the Canaanites by his express command, I have shewn not to be repugnant to his moral justice) he would, in the second place, consider that the Bible being, as to many of its parts, a very old book, and written by various authors, and at different and distant periods, there might, probably, occur some difficulties and apparent contradictions in the historical part of it ; he would endeavour to remove those difficulties, to reconcile these apparent contradictions, by the rules of such sound criticism as he would use in examining the contents of any other book ; and if he found that most of them were of a trifling nature, arising from short additions inserted into the text as explanatory and supplemental, or from mistakes and omissions of transcribers, he would infer that all the rest were capable of being accounted for, though he was not able to do it ; and he would be the more willing to make this concession, from observing, that there ran through the whole book an harmony and connection, utterly inconsistent with every idea of forgery and deceit.

WATSON TO PAINE.

LESSON CXXIV.

THE MESSENGER OF GOD.

If a person should now say, (as many false prophets have said, and are daily saying) that he had a commission to declare the will of God ; and, as a proof of his veracity, should predict—that, after his death, he would arise from the dead on the third day ; the completion of such a prophecy would, I presume, be a sufficient criterion of the truth of what this man might have said concerning the will of God. Now I tell you, (says Jesus to his disciples, concerning Judas, who was to betray him) before it come, that when it is come to pass ye may believe that I am he. In various parts of the gospels, our Saviour, with the utmost propriety, claims to be received as the messenger of God.

God, not only from the miracles which he wrought, but from the prophecies which were fulfilled in his person, and from the predictions which he himself delivered. Hence, instead of there being no criterion by which we may judge of the truth of the Christian revelation, there are clearly three. It is an easy matter to use an indecorous flippancy of language in speaking of the Christian religion, and with a supercilious negligence to class Christ and his apostles amongst the impostors who have figured in the world; but it is not, I think, an easy matter for any man of good sense and sound erudition, to make an impartial examination into any one of the three grounds of Christianity which I have here mentioned, and to reject it.

WATSON to PAINE.

LESSON CXXV.

THE DOCTRINE OF THE BIBLE.

WHAT is it, you ask, the Bible teaches? The prophet Micah shall answer you—it teaches us—“*to do justly, to love mercy, and to walk humbly with our God*”—justice, mercy, and piety, instead of what you contend for—rapine, cruelty, and murder.

What is it, you demand, the Testament teaches us? I will tell you the lesson which it teaches to infidels as well as believers; it is a lesson which philosophy never taught, which wit cannot ridicule, nor sophistry disprove; the lesson is this—“*The dead shall hear the voice of the Son of God, and they that bear shall live;—all that are in their graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*”

The moral precepts of the gospel are so well fitted to promote the happiness of mankind in this world, and to prepare human nature for the future enjoyment of that blessedness, of which, in our present state, we can form no conception, that I had no expectation they would have met with your disapprobation.

You say, however—“As to the scraps of morality that are irregularly and thinly scattered in those books, they make

make no part of the pretended thing, revealed religion." "*Whatsoever ye would that men should do to you, do ye even so unto them.*" Is this a scrap of morality? Is it not rather the concentered essence of all ethics, the vigorous root from which every branch of moral duty towards each other may be derived?

WATSON TO PAINE.

LESSON CXXVI.

FALLIBILITY.

YOU certainly have read the New Testament, but not, I think, with great attention, or you would have known who the apostles were. In this place you reckon *Luke* as one of the eleven, and in other places you speak of him as an eye-witness of the things he relates; you ought to have known that *Luke* was no apostle; and he tells you himself in the preface of his gospel, that he wrote from the testimony of others. If this mistake proceeds from your *ignorance*, you are not a fit person to write comments on the Bible; if from *design*, (which I am unwilling to suspect) you are still less fit; in either case it may suggest to your readers the propriety of suspecting the truth and accuracy of your assertions, however daring and intemperate.

"Of the numerous priests or parsons of the present day, bishops and all, the sum total of whose learning," according to you, is *a, b ab, and hic, hac, hoc*, "there is not one amongst them," you say, "who can write poetry like Homer, or science like Euclid." If I should admit this, (though there are many of them, I doubt not, who understand these authors better than you do) yet I cannot admit that there is one amongst them, bishops and all, so ignorant as to rank *Luke* the evangelist among the apostles of Christ. I will not press this point; any man may fall into a mistake, and the conscientiousness of this fallibility should create in all men a little modesty, a little diffidence, a little caution, before they presume to call the most illustrious characters of antiquity, liars, fools and knaves.

WATSON TO PAINE.

LESSON

LESSON CXXVII.

THE REDEEMER.

THE New Testament tells us that through the merciful dispensation of God, Christ hath overcome death, and restored man to that immortality which Adam had lost : this also you refuse to believe. Why ? Because you cannot account for the propriety of this redemption. Miserable reason ! Stupid objection ! What is there you can account for ? Not for the germination of a blade of grass, not for the fall of a leaf of the forest—and will you refuse to eat of the fruits of the earth, because God has not given you wisdom equal to his own ? Will you refuse to lay hold of immortality, because he has not given you, because he, probably, could not give to such a being as man, a full manifestation of the end for which he designs him, nor of the means requisite for the attainment of that end ? What father of a family can make level to the apprehension of his infant children, all the views of happiness which his paternal goodness is preparing for them ? How can he explain to them the utility of reproof, correction, instruction, example, of all the various means by which he forms their minds to piety, temperance, and probity ?

We are children in the hand of God ; we are in the very infancy of our existence ; it may not be possible for the Father of the universe to explain to us (infants in apprehension !) the goodness and the wisdom of his dealings with the sons of men.

WATSON TO PAINE.

LESSON CXXVIII.

A SHORT ADDRESS TO PARENTS.

TO you, who are parents, nature itself hath given a tender concern for your childrens' welfare, as your own ; and reminds you justly, that, as you have brought them into the dangers of life, your business is to provide that they get well through them.

Now, the only provision commonly attended to, of wealth and honours, can never produce happiness, unless the mind, on which all depends, be taught to enjoy them properly.

properly. Fortune, without this, will but lead them to more abandoned follies of extravagance, and expose them to more public censure. Education, then, is the great care with which you are entrusted ; scarcely more for their sakes than your own. You may be negligent of your son's *instruction*, but it is on *you* as well as himself, that his ignorance and contemptibleness will bring both reproach and inconvenience. You may be regardless of his *moral*s, but *you* may be the person who will at last most severely feel the want of them.

You may be indifferent about his *religion* ; but remember *dutifulness to you* is one great principle of religion, and all the rest promote such habits as you may bitterly repent (when it is too late) your omission to cultivate in him ; and you may live and die *miserable* on his account, whom timely care would have made your *joy* and *comfort*.

Therefore, in a case of such moment, let no false shame, nor favourite passion prevail over you, but "give your hearts wholly to the Lord who made you." Lay the foundation of your lives here, on the firm ground of *Christian faith* ; and build upon it whatever is *just* and *good*, *worthy* and *noble*, till the structure be complete in moral beauty.

The world, into which your children are entering, lies in wait for them with a variety of temptations. Unfavourable sentiments of religion will soon be suggested to them, and all the snares of *luxury*, *false honour* and *interest*, spread in their way, which, with most of their rank, are too successful, and to many fatal. Happy the few, who in any part of life become sensible of their errors, and with painful resolution tread back the wrong steps which they have taken !

But happiest of men is he, who by an even course of right conduct, from the first, as far as human frailty permits, hath at once avoided the miseries of sin, the sorrows of repentance, and the difficulties of virtue ; who not only can think of his present state with composure, but reflect on his past behaviour with thankful approbation ; and look forward with unmixed joy to that important future hour, when he shall appear before God, and humbly offer to him a whole life spent in his service. SECRET.

LESSON CXXIX.

A HINT TO PARENTS.

IT is to be wished that parents would consider what variety of circumstances tend to render the ev- ports of their children, respecting their teachers, fall exaggerated.

Children judge *hastily, partially, imperfectly*, and *im-
plicatively*, from the natural defects and weakness of their
They, likewise, too often *intentionally* misrepresent them.
They hate those who restrain them; they feel resentful
for correction; they love change; they love idleness;
the indulgencies of their home.

Like all human creatures, they are apt not to be satisfied when they are used well, and to complain. Let parents then consider these things impartially, and be cautious of aspersing the character, and disturbing the happiness of those who may probably deserve *thanks* rather than *ill-will*; whose office is at best full of *care and anxiety*; and it is interrupted by the injudicious interference or complaints of the parents, becomes *intolerably burdensome*.

If a father suspect his confidence to have been misplaced, it is best to withdraw it immediately, without altercation, and without reproaches. It would also be an excellent method of consulting their own peace, and the welfare of their other scholars, if masters made a rule to exclude from their schools the children of those parents who are uncontented. I have often heard old and experienced schoolmasters declare, that the whole business of managing a large school, and training the pupils to learn virtue, was nothing in comparison with the trouble which was given by whimsical, ignorant, and discontented parents.

KX

LESSON CXXX.

ON THE DUTY OF SCHOOL-BOYS.

QUINTILIAN says, that he has included almost the duty of scholars in this one piece of advice: he gives them; *to love those who teach them, as they love sciences they learn of them; and to look upon them as friends*.

from whom they derive not the life of the body, but that instruction which is in a manner the life of the soul.

Indeed this sentiment of affection and respect suffices to strike them apt to learn during the time of their studies, and full of gratitude all the rest of their lives. It seems to me to include a great part of what is to be expected from them.

Docility, which consists in submitting to directions, in readily receiving the instructions of their master, and reducing them to practice, is properly the virtue of scholars, as that of masters is to teach well.

The one can do nothing without the other. As it is not sufficient for a labourer to sow the seed, unless the earth, after having opened its bosom to receive it, in a manner warms and moistens it; so likewise the whole fruit of instruction depends upon a good correspondence between the master and the scholars.

Gratitude for those who have laboured in our education, is the character of an honest man, and the mark of a good heart. Who is there among us, says Cicero, who has been instructed with any care, and is not highly delighted with the sight, or even bare remembrance of his preceptors, and the place where he was taught and brought up?

Seneca exhorts young men to preserve always a great respect for their teachers, to whose care they are indebted for the amendment of their faults, and for having imbibed sentiments of honour and probity.

Their exactness and severity displeases sometimes, at an age when we are not in a condition to judge of the obligations we owe them; but, when years have ripened our understanding and judgment, we then discern, that what made us dislike them, is exactly the very thing which should make us esteem and love them.

ROLLIN.

L E S S O N CXXXI.

PIETY TO GOD RECOMMENDED TO THE YOUNG.

WHAT I shall first recommend, is piety to God. With this I begin, both as the foundation of good morals, and as a disposition particularly graceful and becoming in youth. To be void of it, argues a cold heart, destitute

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destitute of some of the best affections which belong to its emotions.

The heart should then, spontaneously, rise into the admiration of what is great ; glow with the love of what is fair and excellent ; and melt at the discovery of tenderness and goodness. Where can any object be found so proper to kindle those affections as the Father of the universe, and the Author of all felicity ? Unmoved by veneration, can you contemplate that grandeur and majesty which His works every where display ? Untouched by gratitude, can you view that profusion of good, which in this pleasing season of life, His beneficent hand pours around you ? Happy in the love and affection of those with whom you are connected, look up to the Supreme Being, as the inspirer of all the friendship which has ever been shown you by others ; himself your best and your first friend : formerly, the supporter of your infancy, and the guide of your childhood ; now, the guardian of your youth, and the hope of your coming years. View religious homage as a natural expression of gratitude to Him for all his goodness. Consider it as the service of the God of your fathers ; of Him to whom your parents devoted you ; of Him whom, in former ages, your ancestors honoured ; and by whom they are now rewarded and blessed in heaven. Connected with so many tender sensibilities of soul, let religion be with you, not the cold and barren offspring of speculation, but the warm and vigorous dictate of the heart. *BLAIR.*

LESSON CXXXII.

RELIGION.

WOMEN are greatly deceived, when they think they recommend themselves to our sex by their indifference about religion. Every man who knows human nature, connects a religious taste in your sex with softness and sensibility of heart ; at least, we always consider the want of it as a proof of that hard and masculine spirit, which of all your faults we dislike the most. Besides, men consider your religion as one of their principal securities for that female virtue in which they are most interested. Never indulge yourselves in ridicule on religious subjects ; *nor give*

ve countenance to it in others by seeming diverted with what they say. This, to people of good breeding, will be sufficient check.

Do not make religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions, but shew the same resentment you would naturally do on being offered any other personal insult.

If a gentleman pretends an attachment to any of you, and endeavours to shake your religious principles, be assured he is either a fool, or has designs on you which he dare not openly avow.

The best effect of your religion will be a diffusive humanity to all in distress.

Set apart a certain proportion of your income as sacred charitable purposes.

But in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue. Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of shewing a tender and impassionate spirit where your money is not wanted.

There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be a season for you to exercise your humanity and friendship. The sight of human misery softens the heart, and makes it better; it checks the pride of health and prosperity, and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the sweet endearments which nature has annexed to all our sympathetic sorrows.

GREGORY.

LESSON CXXXIII.

INDUSTRY AND APPLICATION.

DILIGENCE, industry and proper improvement of time, are material duties of the young. To no purpose are they endowed with the best abilities, if they want

want activity for exerting them. Unavailing in this, be every direction that can be given them, either for temporal or spiritual welfare. In youth, the habits of industry are most easily acquired : in youth, the incitements to it are strongest, from ambition and from duty, emulation and hope, from all the prospects which the beginning of life affords. If, dead to these calls, you allow languish in slothful inaction, what will be able to quiet the more sluggish current of advancing years ? Industry is not only the instrument of improvement, but the fountain of pleasure. Nothing is so opposite to the true element of life, as the relaxed and feeble state of an indolent mind. He who is a stranger to industry may possess he cannot enjoy ; for it is labour only which gives a man pleasure : it is the appointed vehicle of every good man : it is the indispensable condition of our possessed mind in a sound body. Sloth is so inconsistent both, that it is hard to determine whether it be a greater foe to virtue, or to health and happiness. Inactive in itself, its effects are fatally powerful. Though it is a slowly-flowing stream, yet it undermines all that is solid and flourishing. It not only saps the foundation of virtue, but pours upon you a deluge of crimes and vices. It is like water, which first putrifies by stagnation, then sends up noxious vapours, and fills the atmosphere with death.

Fly, therefore, from idleness, as the certain parent of guilt and of ruin. And under idleness, I include mere inaction, but all that circle of trifling occupations which too many saunter away their youth ; perpetually engaged in frivolous society, or public amusement, the labours of dress, or the ostentation of their persons. Is this the foundation which you lay for future usefulness and esteem ? By such accomplishments do you hope to recommend yourselves to the thinking part of the world, and to answer the expectation of your friends and country ?—Amusements youth requires ; it were very cruel to prohibit them. But though allowable the relaxation, they are most culpable as the busines of the young ; for they then become the gulf of misery and the poison of the mind. They foment bad passions. They weaken the manly powers. They sink the native spirits of youth into contemptible effeminacy.

LESSON

LESSON CXXXIV.

HOTSPUR'S SOLILOQUY ON THE CONTENTS OF A LETTER.

“ **B**UT for mine own part, my lord, I could be well contented to be there, in respect of the love I bear your house.”—He could be contended to be there! Why is he not then?—In respect of the love he bears our house? He shows in this, he loves his own barn better than he loves our house. Let me see some more. “ The purpose you undertake is dangerous.”—Why, that's certain: 'tis dangerous to take a cold, to sleep, to drink; but I tell you, my lord Fool, out of this nettle danger, we pluck this flower safety. “ The purpose you undertake is dangerous; the friends you have named, uncertain; the time itself unforted; and your whole plot too light for the counterpoise of so great an opposition.”—Say you so, say you so? I say unto you again, you are a shallow cowardly hind, and you lie. What a lackbrain is this! Our plot is a good plot as ever was laid; our friends true and constant; a good plot, good friends, and full of expectation; an excellent plot, very good friends. What a frosty-spirited rogue is this! Why, my lord of York commends the plot, and the general course of the action. By this hand, if I were now by this rascal, I could brain him with my lady's fan.

Is there not my father, my uncle, and myself; Lord Edmund Mortimer, my lord of York, and Owen Glendower? Is there not, besides, the Douglas? Have I not all their letters, to meet me in arms by the ninth of the next month? And are there not some of them set forward already? What a Pagan rascal is this! an infidel!—Ha! you shall see now, in very sincerity of fear and cold heart, will he to the king, and lay open all our proceedings. Oh! I could divide myself and go to buffets, for moving such a dish of skimmed milk with so honourable an action. Hang him! let him tell the king we are prepared. I will set forward to night.

SHAKESPEARE.

LESSON CXXXV.

SOLILOQUY OF DICK THE APPRENTICE.

THUS far we run before the wind.—An apothecary! Make an apothecary of me! What, cramp my genius over a pestle and mortar; or mew me up in a shop with

with an alligator stuffed, and a beggarly account of empty boxes!—to be culling simples, and constantly adding to the bills of mortality!—No! no!—it will be much better to be pasted up in capitals, *The part of Romeo by a young gentleman, who never appeared on any stage before!*—My ambition fires at the thought—but hold,—mayn’t I run some chance of failing in my attempt?—hisself—peleted—laughed at—not admitted into the Green-room;—that will never do—down, busy devil, down, down:—Try it again—Loved by the women, envied by the men, applauded by the pit, clapped by the gallery, admired by the boxes. “ Dear colonel, is’nt he a charming creature? My lord, do’nt you like him of all things?—Makes love like an angel!—what an eye he has!—fine legs!—I shall certainly go to his benefit.” Celestial sounds!—And then I will get in with all the painters, and have myself put up in every print shop—in the character of Macbeth! “ This is a sorry sight”—(*stands an attitude*) In the character of Richard, “ Give me another horse—bind up my wounds.—This will do rarely—And then I have a chance of getting well married—O glorious thought! I will enjoy it, though but in fancy—But what’s o’clock? It must be almost nine. I’ll away at once; this is club night—the spouters are all met—little think they I’m in town—they’ll be surpriz’d to see me—off I go; and then for my assignation with my master Gargle’s daughter—

Limbs do your office, and support me well,
Bear me to her, then fail me if you can.

SHAKESPEARE.

LESSON CXXXVI.

REVENGE.

IF it will feed nothing else, it will feed my revenge. He hath disgraced me, and hindered me of half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies. And what’s his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Is he not fed with the same food, hurt with the same weapons, subject to the same diseases,

diseases, healed by the same means, warmed and cooled by the same summer and winter, as a Christian is? If you wound us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? *revenge*. If a Christian wrong a Jew, what should his sufferance be by Christian example? why, *revenge*. The villany you teach me, I will execute; and it shall go hard, but I will better by the instruction.

SHAKESPEARE.

L E S S O N C X X X V I I .

T H E C A N T O F C R I T I C I S M .

—A ND how did Garrick speak the soliloquy last night?—Oh, against all rule, my Lord; most ungrammatically! Betwixt the substantive and adjective (which should agree together in number, case and gender) he made a breach thus—stopping as if the point wanted settling. And after the nominative case (which your lordship knows should govern the verb) he suspended his voice in the epilogue, a dozen times, three seconds and three fifths, by a stop watch, my lord, each time—Admirable grammarian!—But in suspending his voice, was the sense suspended likewise? Did no expression of attitude or countenance fill up the chasm? Was the eye silent? Did you narrowly look?—I looked only at the stop watch, my lord.—Excellent observer!

And what of this new book the whole world makes such a rout about? Oh! 'tis out of all plumb, my lord,—quite an irregular thing!—not one of the angles at the four corners was a right angle.—I had my rule and compasses, my lord, in my pocket.—Excellent critic!

And for the epic poem your lordship bid me look at—upon taking the length, breadth, height, and depth of it, and trying them at home, upon an exact scale of Bossus'—'tis out, my lord, in every one of its dimensions.—Admirable connoisseur!

And did you stop to take a look at the grand picture in your way back?—'Tis a melancholy daub, my lord:

not one principle of the pyramid in any one group!—And what a price!—for there is nothing of the colouring of Titian—the expression of Rubens—the grace of Raphael—the purity of Dominichino—the correctness of Corregio—the learning of Poussin—the airs of Guido—the taste of the Carrachis—or the grand Contour of Angelo!

Grant me patience!—of all the cant which are canted in this canting world—though the cant of hypocrisy may be the worst—the cant of criticism is the most tormenting!

STERNE.

LESSON CXXXVIII.

HAMLET'S ADVICE TO THE PLAYERS.

SPEAK the speech, I pray you, as I pronounced it ~~to~~ you; *trippingly on the tongue*: But if you mouth ~~it~~; as many of our players do, I had as lief the town ~~crier~~ had spoken my lines. And do not saw the air too much with your hands; but use all gently: for in the very ~~torrent~~, tempest, and, as I may say, *whirlwind* of your passion, you must acquire and beget a temperance that may give it *smoothness*. Oh! it offends me to the soul, to hear a robusteous periwig-pated fellow tear the passion to tatters, to very rags, to split the ear of the groundlings; who (for the most part) are capable of nothing but inexplicable dumb shows and noise. Pray you avoid it.

Be not too tame neither; but let your discretion be your tutor. Suit the action to the word, the word to the action; with this special observance that, you *o'erstep not the modesty of nature*: for any thing so overdone, is from the purpose of playing; whose end is—to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure. Now this *overdone* or *come tardy off*, though it make the *unskillful laugh*, cannot but make the *judicious grieve*; the censure of one of whom, must in your allowance, *o'erweigh a whole theatre* of others. Oh! there be players that I have seen play, and heard others praise, and that highly, that, neither having the accent of ~~christian~~

christian, nor the gait of christian, pagan, nor man, have so strutted and bellowed, that I have thought some of nature's *journeymen* had made men, and not made them well, they imitated humanity so abominably. SHAKESPEARE.

LESSON CXXXIX.

ADDRESS TO A YOUNG STUDENT.

YOUR parents have watched over your helpless infancy, and conducted you, with many a pang, to an age at which your mind is capable of manly improvement.

Their solicitude still continues, and no trouble nor expense is spared, in giving you all the instruction and accomplishments which may enable you to act your part in life as a man of polished sense and confirmed virtue. You have then already contracted a great debt of gratitude to them. You can pay it by no other method, but by using properly the advantages which their goodness has afforded you.

If your own endeavours are deficient, it is in vain that you have tutors, books, and all the external apparatus of literary pursuits. You must *love* learning, if you would possess it. In order to *love* it, you must feel its *delights*; in order to feel its delights, you must apply to it, however irksome at first, *closely*, *constantly*, and for a *considerable time*. If you have resolution enough to do this, you cannot but love learning; for the mind always loves that to which it has been *long*, *steadily* and *voluntarily* attached. Habits are formed, which render what was at first disagreeable, not only *pleasant* but *necessary*.

Pleasant, indeed, are *all* the paths which lead to polite and elegant literature. *Yours*, then, is surely a lot particularly happy. Your education is of such a sort, that its principal scope is to prepare you to receive a refined pleasure during your life. *Elegance*, or *delicacy of taste*, is one of the first objects of classical discipline; and it is this fine quality, which opens a new world to the scholar's view. Elegance of taste has a connection with many virtues, and all of them virtues of the most *amiable* kind. It tends to render you, at once, *good* and *agreeable*. You must,

must, therefore, be an enemy to your own enjoyments, if you enter with reluctance on the discipline, which leads to the attainment of a classical and liberal education.

Without exemplary *diligence*, you will make but a contemptible proficiency. You may, indeed, pass through the *forms* of schools and universities; but you will bring nothing away from them of real value. The proper sort and degree of diligence you cannot possess but by the *efforts* of your own *resolution*. Your instructor may, indeed, confine you within the walls of a school, a certain number of hours. He may place books before you, and compel you to fix your eyes upon them; but no authority can chain down your *mind*. Your thoughts will escape from every external restraint, and, amidst the most serious lectures, may be ranging in the wild pursuits of trifles or vices.

By laying in a store of useful knowledge, adorning your mind with elegant literature, improving and establishing your conduct by virtuous principles, you cannot fail of being a *comfort* to those who have supported you, of being *happy within yourself*, and of being *well received* by mankind. Honour and success in life will probably attend you. Under all circumstances you will have an internal source of consolation and entertainment, of which no sublunary vicissitude can deprive you. Time will shew how much wiser has been *your choice* than that of *your idle companions*, who would gladly have drawn you into their association, or rather into their conspiracy against good manners, and all that is honourable and useful. While *you* appear in society as a *respectable* and *valuable* member of it, *they* will, perhaps, have sacrificed, at the shrine of vanity, pride, extravagance, and false pleasure, their *health* and their *sense*, their *fortunes* and their *characters*.

KNOX.

LESSON CXL.

DUTY OF CHILDREN TO PARENTS.

THE course and compass of God's providence, and his methods of establishing and evidencing the measures of reciprocal duty, are no where more remarkable than in the mutual obligations between *parents* and *children*.

The child comes into the world entirely *helpless*, and of *himself* more destitute of the natural means of security and support,

support, than almost any of the inferior creatures. In this exigency, the *paternal care* steps in to his relief, *supplies all his necessities*, and *relieves all his wants*; bears with all his *untowardly dispositions*, at an age when he is neither capable of being corrected nor convinced; and not only *provides* the properest food for him, when he is incapable of *providing any for himself*, but likewise *administers* it when he is incapable of *feeding himself*; bears with all degrees of his *folly* and *impertinence*; listens to all his *trifling* and *idle* enquiries, not only with *patience*, but with *pleasure*, till they gradually conduct him to *health*, and *strength*, and *knowledge*.

But the *child* is not long arrived at this perfection of *its nature*, before his *parents* begin to fall gradually into the same *infirmitie*s through which they but lately conducted and supported their children, and to *need* the same assistance which they lately *lent*. And first they begin to grow sickly, and then they call for the aid of *that health* which they cultivated and took care of in their children.

The loss of *cheerfulness* and *good-humour* commonly succeed the loss of *health*; the old parents are *uneasy*, and *fret* all about them. And now is the time for children to return that *tenderness* and *patience* to their parents' peevishness, without *journess* or *reproach*, which their parents had long *lent* them in all their *childish perversenes*, at an age when they were not capable of being corrected.

In the next place, the old parents grow *troublesomely talkative*, and (as youth is too apt to think) *impertinent*, and dwell eternally upon the observations and adventures of their times and early years. Remember, you also had your time of being *talkative* and *impertinent*, and your parents bore with you; but with this difference, you asked them *trifling* and *trifling questions*, and they now tell you *wise* and *useful observations*.

But they are *troublesome*, because they tell them too often. The answer to this is very obvious; if your parents bore *our folly*, you may well bear *their wisdom*; and although perhaps they talk more than is necessary to inform you of *present* things, yet their conversation turns mostly upon *things past*, perhaps past many years before you came into the world, and consequently such as they must know a thousand times better than *you*. Or though they should talk more than is necessary to inform *you*, they do not talk

more than is necessary to inform your *servants* children, who are now come to an age of asking questions; and therefore Providence hath well appt that their grand-father, or their grand-mother is n humour to answser them all, and to supply them store of useful observations which they want; nay they want to hear over and over again, which th to have inculcated a thousand times, and which, this assistance, would require a course of years to for themselves. So that the humour of talkat which is commonly thought so troublesome in old hath its use, and is most excellently appointed by ty God. But if it were not, the children, in bearit, do but barely *return* their parents what they lo owed them.

In the next place, the *strength* of the old pare them, and they cannot walk without a *support*; you will not let them want one! How many y they bear you in their arms? How many more c lead you where you would be, and saved you from and from danger? And will you now suffer th limbs to totter and fall to the earth, which so of ported and saved *yours* when they were weak and and unable to support and save themselves? C you will not, you cannot at once be guilty of s cruelty and ingratitude.

In the last place, the *understanding* of the old pa gins to fail, and the *strength* of their *minds* doth i outlive the *strength* of their *bodies*, but decays g till they become again children; their teeth fall, a tongues falter, and they are once more *infants*, now confined to their beds, as they were at first *cradles*. This is the *last stage* of life; and here mand all that *care*, and *compassion*; and *tenderness* hands, when they are just going *out* of the world, & called for at theirs when you first came *into* it.

BOOK II.

Instructions and Examples for reading Verse.

OF POETICK NUMBERS.

[CHIEFLY ABRIDGED FROM SHERIDAN'S ART OF READING VERSE.]

In order to know the different manner to be used in the reading of Verse from that of Prose, it will be necessary, in the first place, to examine wherein the difference between Prose and Verse consists.

Numbers, in the strict sense of the word, whether with regard to articulate or inarticulate, to poetry or music, consist in certain impressions made on the ear, at stated and regular distances.

The lowest species of numbers, is, a double stroke of the same note or sound, repeated, a certain number of times, at equal distances. One continued stroke, like the ticking of a clock, has nothing of numbers in it; but the same note twice struck, a certain number of times, with a pause between each repetition of double the time of that between the strokes, is numerous. This is the simplest and lowest species of numbers; and which may be exemplified on the drum: as, tum tum—tum tum—tum tum. The next progression of numbers, is, when the same note is repeated, but in such a way, that one stroke makes a more forcible impression on the ear than the other, by being more forcibly struck, and therefore, having a greater degree of loudness: as, tit tum—tit tum—tit tum—or tum tit—tum tit—tum tit. Or when two weak notes precede a more forcible one: as, tit tit tum—tit tit tum—tit tit tum; or when two weak notes follow a more forcible one: as, tum tit tit—tum tit tit—tum tit tit.

The first and lowest species of numbers mentioned, as the notes are exactly the same in every respect, there can be no proportion observed, but in the time of the pauses.

In the second, which rises in degree above the other, though the notes are the same, yet there is a diversity to be observed in their respective loudness and softness; and therefore, a measurable proportion of the quantity of sound. Numbers of this species may also be exemplified on the drum, whose notes are always the same in kind, and will admit of no other variety, but different degrees of loudness and softness. But as the ear is soon fatigued with a continued repetition of the same sound, nature has furnished us with another source of pleasure, which, though not essential to numbers, is yet their chief ornament: I mean *Vivacity*, the parent of *Melody* and *Harmony*. Here we ascend to a higher species of numbers, in which the delight arising from the diversity of high and low notes, of flats and sharps, &c. is superadded to the pleasure which we before received, merely from order and proportion. This species of numbers may be exemplified by performing the same movement which had before been beaten on the drum, on such stringed instruments as will not admit of a prolongation of note: as, the guitar, the harpsichord, &c.

The last and noblest species of numbers, is that, in which the notes themselves can be prolonged at pleasure; and in which, consequently, a proportional measurement of time in the sounds themselves, as well as the intervals and pauses between them, may be introduced. This species is daily exemplified in the performances on the organ, the trumpet, flute, all wind instruments, the violin, and those of that species, and in the human voice; and here it is, that the whole power and beauty of numbers, are displayed in their utmost perfection.

Poetick numbers are founded upon the same principle with those of the musical kind, and are governed by similar laws. *Proportion* and *Order* are the sources of the pleasure which we receive from both; and the beauty of each depends upon a due observation of the laws of *Measure* and *Movement*. The essential difference between them, is, that the matter of the one, consists of *articulate*, of the other, *inarticulate* sounds; but syllables in the one, correspond to notes in the other; poetick feet, to musical bars; and verses to strains: they have all like properties, and are governed by similar laws.

The

The constituent parts of verse, are *Feet* and *Pauses*; from the due distribution of which, result *Measure* and *Movement*. *Measure* expresses the proportion of time both in sounds and rests; *Movement*, the progressive order of sounds, whether from strong to weak, or from weak to strong.

Feet consist of a certain number of syllables, united together, like notes in bars; and a certain number of those feet, when completed, according to the rules of the different species of versification, form *verses* or *strains*. They are called *feet*, because it is by their aid, that the voice, as it were, steps along through the verse, in a measured pace; and it is therefore necessary, that the syllables which mark this regular movement of the voice, should, in some manner, be distinguished from the others. This distinction was made among the Romans, by dividing their syllables into *long* and *short*, and ascertaining their quantity by an exact proportion in sounding them. The long being to the short, as two to one; and the long syllables, being thus the more important, marked the movement. In English, syllables are divided into *accented* and *unaccented*; and the accented syllables, being as strongly distinguished from the unaccented, by the peculiar stress of the voice upon them, are equally capable of marking the movement, and pointing out the regular paces of the voice, as the long syllables were, by their quantity, among the Romans.

English verse is not formed, as some imagine, by the number of *syllables*, but by the number of *feet*. A heroick line consists of *five feet*, which cannot contain less, yet may more, than *ten syllables*.

There are eight different kinds of feet admitted into English verse; viz.

The Iambus	- -	The Dactyle	- - -
The Trochee	- -	The Amphibrach	- - -
The Spondee	- -	The Anapæst	- - -
The Pyrrich	- -	The Tribrach	- - -

The *Iambus* is a foot of *two syllables*, the first *short*, or *unaccented*, the other *long*, or *accented*. This foot is most congenial to English heroick verse, because it is the only one of which an heroick line can be wholly composed.

THE READER.

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Poetick numbers are founded upon the same principle with those of the musical kind, and are governed by similar laws. *Proportion* and *Order* are the sources of the pleasure which we receive from both; and the beauty of each depends upon a due observation of the laws of *Measure* and *Movement*. The essential difference between them, is, that the matter of the one, consists of *articulate*, of the other, *inarticulate* sounds; but syllables in the one, correspond to notes in the other; poetick feet, to musical bars; and verses to strains: they have all like properties, and are governed by similar laws.

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There are eight different kinds of feet admitted into English verse; viz.

Iambus	--	The Dactyle	-..
Trochee	--	The Amphibrach
Spondee	--	The Anapest	..- --
Pyrrich	--	The Tribrach	...- ..- --

Iambus is a foot of *two syllables*, the first *short*, or *unaccented*, the other *long*, or *accented*. This foot is most usual to English heroick verse, because it is the only which an heroick line can be wholly composed.

THE READER.

EXAMPLES.

All Iambicks.

“*Åbove |—bōw bigb |—prōgrē|froe lise |—māy gō,
Åround |—bōw wide |—bōw dēep |—extēnd | bēlow !*”

The *Trochee* is a foot of *two syllables*, the first *long*, the other *short*. This foot, in a line of the first melody, finds place only at the beginning: as,

“*Sōft is | thē strāin |—whēn Zēphjyr gēntly blōws—*”

But, for the sake of expression, it may be used in any other part of the line: as,

“*Of Evē, | whōse eȳe |—dārteēd | cōntāgioūs fīre—
And frōm | åbōut | hēr, shōt |—dārts ȳf | dēfīre.”*”

The *Spondee* is a foot of *two syllables*, both *long*. It may be used in any part of the line.

“*Slē all | nīgbi lōng |—hēr āmōrjōūs dēl|cānt lūng.*”

“*Lōad—thē | tāll bārque |—ānd lāunch |—intō | thē māin.*”

“*Thē mōuntāin gōats |—cāme,bōund|ing ö'er | thē lāwn.*”

“*Hē spōke, |—ānd spēak|ing in | prōud trīlūmph sprēad—*”

“*Sīng'd āre | his brōws, | thē scōichīng lids | grōw blēck.*”

The *Pyrrich* is a foot of *two syllables*, both *short*. This foot is gracefully used in the first and fourth places. A Pyrrich in one part of the line, may be compensated by a Spondee in another.

“*Ånd in | thēr smōtiōns—hār|māny | dīvīne.*”

“*Soft is the strāin when Zēphyr gently blows,*

Ånd thē | smōotb flēam |—in smōoth|hēr nūm|bērs flōws.”

The *Dactyle* is a foot of *three syllables*, the first *long*, the second and third *short*. The Dactyle may supply the place of a Trochee.

“*Tīmōrōūs |—ānd flōth|fūl—yēt | hē plēas'd | thē ēar.*”

“*Of trūjh | in wōrd |—mīgbiūr | thān thēy | In ārms.*”

The

The *Amphibrach* is a foot of *three syllables*, the first and third *short*, the second *long*. It finds admission in any part of the line.

“*And mān’y | än ām’ör|ōüs—mān’y | å būmörloüs lāy—
Wbīcb mān’y | å bård |—håd chān’|ëd mān’y | å dåy.*”

“*Thé piëce, | yoü think, | is ïn|corrëct. | Wbj, tåke it :
I’m åll : submissiön; whåt | yoü’d håve | ;, mäke it.”*

The *Anapæst* is a foot of *three syllables*, the first and second *short*, the third *long*. It may supply the place of an *Iambus*, in any part of the line.

“*Thé greåt | Håérerçb|ål stånd|ård wås | tå mòve.*”

The *Tribrach* is a foot of *three syllables*, all *short*. It finds admission in the third and fourth places of the line.

“*And rölls | Impët|jöüs tö | thé süb|jëct pläin.*”

“*And thün|dërs döwn |—impët|jöüs tö ; thé pläin.*”

The three great objects in poetick numbers, are, *Melody*, *Harmony*, and *Expression*. To these, the judicious management of *Pauses*, the other constituent parts of verse, is not less necessary, than that of the *Feet*.

There are two sorts of *pauses*; one for *sense*, and one for *melody*, utterly distinct from each other. The former, are called *sentential*, the latter, *musical pauses*. The *sentential pauses* have names and marks given to them in writing; as, the *Comma*, the *Semicolon*, &c.

The *musical pauses* are a mere suspension of the voice, without rising or falling, during a measurable space of time.

Of the poetical or musical pauses, there are two kinds; one denominated *cæsural*, the other, *final*. The *cæsural pause* divides the line into equal or unequal parts; the *final*, closes it, and marks the measure.

There may be more than one *cæsural pause* in a line: as in the following :

“*And swéetl—réluc’|tänt—äm’|öröüs | dëlåy.*”

It is evident; there can be but one *final*.

The

The *final pause*, is a suspension of the voice at the end of every line, (unless the sense require a cadence) and is the principal thing, in many instances, which distinguishes verse from prose.

The *cæsural pause* is also a suspension of the voice, and divides the line into equal or unequal portions. The cæsura is not essential to verse, as the shorter kinds of metre are without it; and many heroick lines, in which it is not found, are still good verses; but it is a great ornament to verse. It improves the *melody*, and is the chief source of *harmony*. By *melody*, is meant a pleasing effect produced on the ear, from an apt arrangement of the constituent parts of verse, according to the laws of *measure* and *movement*. By *harmony*, an effect is produced by an action of the mind, in comparing the different members of a line or verse, with each other, and perceiving a due and beautiful proportion between them.

In order to form lines of the first melody, the seat of the cæsura must be, either in the *middle* of the *third foot*, or at the *end* of the *second foot*, or at the *end* of the *third foot*.

Those lines which have the cæsura in the middle of the third foot, as they are divided into equal parts, and the mind receives a pleasure in comparing those parts, with the whole, are the most beautiful.

"Oh, thōughtlēſs mōr'ſāls!—ēvſér blīnd | tō fāte—
Tōo ſōon | dějētſēd—ānd | tōo ſōon | glāte."

Those which have the cæsura at the end of the second foot, as the larger part of the line comes after the pause, and so leaves a more forcible impression on the ear, are the next in order.

"Bright,—āſ | thē ſūn, |—hēr eȳes | thē gāſzērs ſtūke—
And,—like | thē ſūn, |—thēy ſhīne | ūn ūll | ūlike."

Those which have the cæsura at the end of the third foot, as the smaller portion of the line comes after the pause, and so leaves a less impression on the ear, are the last in order.

"Oh fāy, | whāt ſtrāngſēr cāufe |—yet unſexplōr'd—
Could māke | a gēnūlē Bēlle |—rējēt | a Lōrd."

It has been shown, that to form *harmony*, the seat of the cœsura must be in one of those three places which divide the line into members that bear a musical proportion to each other ; and this division, at the same time, also, forms the richest *melody*. But there is no part of the line in which the cœsura may not find place, for the sake of *Expression*; which is often the stronger, in proportion to the deviation from the stricter laws of melody and harmony ; as, in this case, the mind willingly accepts, in payment, the excesses in the one, for the deficiencies in the other.

By *Expression* in numbers, is meant, such a choice and arrangement of the constituent parts of verse, as serve to enforce and illustrate the thought or sentiment. As the main object of all discourse, whether in prose or verse, is to communicate thoughts and sentiments, this part of numbers, which has that for its immediate object, holds a superior rank with regard to the others, in proportion to the dignity of its end.

————— “ Thus, with the year,
Seasons return ; but not to me returns
Day,—or the sweet approach of even or morn—”

————— “ Awake—
My fair|est—my | espous'd |—my lat|est found—
Heaven's last |—best gift |—my ev|er new | delight—
Awake—”

As the cœsura may happen in any part of the line, and frequently falls where there is no sentential pause, it is not always easy to find its seat. In order to find where the cœsural pause is, we must reflect, that there are some parts of speech so necessarily connected in sentences, that they will not admit of any disjunction by the smallest pause of voice ; between such, therefore, the cœsura can never fall. Its usual seat is in that place of the line, where the voice can first rest, after a word not so necessarily connected with the following one.

Besides the cœsural pause, already mentioned, there are, in many lines, *demi-cœsuras*, or *half-pauses*.

“ Bɔld—ās | ā hē|rō,—ās | ā vī|gīn,—mīl’d.”
“ Fāvōirs |—tō nōne, |—tō āll |—shē smīles |—ēxtēnd’s—
Oft—shē | rējēct’s, |—būt nēv|ér ônce!—öffēnd’s.
Bright,—ās | thē Sūn, |—hēr eȳes, |—thē gā|zērs strīke,
And,—līkē | thē Sūn, |—shē smīles |—ōn āll | līkē.”
There

There is a kind of metre which approaches very near the heroick, already described, being composed of verses containing four feet. It differs from the heroick, by being shorter by one foot, and having little use of the cæfura ; and also, by being never used but with rhyme. And this, either in couplets ; as thus—

“ The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.”

Or in *alternate rhymes*, thus—

“ Happy the city, where their sons
Like pillars round a palace set,
And daughters, bright as polish'd stones,
Give strength and beauty to the state.”

In this kind of metre, one syllable is sometimes dropped, and only seven remain. This liberty, however, should never be allowed but for the sake of expression ; that is, when a monosyllable may contain an idea so important, as to claim the right of occupying the space of an entire foot, making up the time by a pause after it, and constituting what is called a *syllabick foot*. As in the following :

“ Sinks | my soul | with gloomy pain ?
See ! — | She smiles | 'tis joy | again.
Swells | a passion in | my breast ?
Hark ! — | She speaks | and all | is rest.”

In other respects, this metre is the same as the heroick, has the same iambic movement, and admits a like variety of feet.

The other kinds of metre are the *Amphibrachick*, and the *Anapestick*.

The Amphibrach, having the accent on the middle syllable, between two short ones, moves on in a cantering pace, well suited to lively and comick subjects. As in the following :

“ Since cōnjūgāl pāssion
Hās cōmē intō fāsilion,
And mārrage | sō blēst ᄂn | thē thrōne īs,
Like Venus, I'll shine,
Be fond and be fine,
And | Sir Trūsty | shāll bē my | Adōnis.”

The

The Anapæst, having the accent on the last syllable, after two short ones, is at once, a rapid and impetuous foot, suited to the more violent emotions of the mind. As,

" In my rāge | shall bē ſeen
Thé rēvēnge | of a Quēen."

To preserve the just movement in the *Amphibrachick*, the lines should always end with double rhymes; in the *Anapæstick*, with single.

" Nō wōndēr | thāt Oxförd | and CānbriIge | pī ſoūnd,
In leāning | and ſcīēnce | ſō grēatly | abōund ;
Whēn āll cārlry thūhēr | a littlē | eāch dāy,
And wē mēet | with ſō feāw | whō brīng ānīy awāy."

Cān a bōſom ſō gēn!tlē rēmāin
Umōv'd | whēn lēr Cōrlydōn ſīhs ?
Will a Nymph | thāt is ſond | of thē plāins,
These plāins | and thēse vāllies dēſpīe ?"

Rules for reading Verse.

1. All the words should be pronounced exactly the same way as in prose.
2. The movement of the voice should be from accent to accent, laying no stress on the intermediate syllables.
3. There should be the same observation of emphasis, and the same change of notes on the emphatic syllables, as in prose.
4. The pauses relative to the sense only, which are called *sentential pauses*, are to be observed in the same manner as in prose; but particular attention must be given to those peculiar to verse, the *cœſural* and *final*, which are called *musical pauses*.

DIFFERENT SPECIES OF POETRY.

The different species of poetry are, the Epick or Heroick—the Dramatick—the Lyriick—the Elegiack—the Paf-toral—the Didacticck—the Descriptive—the Epiftle—the Allegory—the Fable or Apologue—the Satire—the Epi-gram, and the Epitaph.

1. *Epick or Heroick Poem*, is the recital of some illustrious enterprise in a poetical form.

2. *Dramatick*

2. *Dramatick Poetry*, represents facts as passing before our eyes. They are either of the grave and affecting, or of the light and gay, divided into *Tragedy* and *Comedy*. Terror and pity are the great instruments of the former ; ridicule is the sole instrument of the latter.

3. *Lyric Poem* or *Ode*, is such as is intended to be sung, or accompanied with musick. It may be comprised under four denominations. 1st. *Sacred Odes* ; or *Hymns* composed on religious subjects. 2d. *Heroick Odes* ; which are employed in the praise of Heroes, or the celebration of great exploits. 3d. *Moral and Philosophical Odes* ; where the sentiments are chiefly inspired by virtue, friendship and humanity. 4th. *Festive or Amorous Odes* ; calculated merely for pleasure and amusement.

4. The *Elegy*, is a funeral poem, or mournful song. It rejects whatever is facetious, satirical, or majestic ; yet is sweet, engaging, elegant and attractive.

5. *Pastoral*. This takes its name from the Latin word *pastor*, a "shepherd;" the subject of it being something in the pastoral or rural life.

6. *Didactic or Prescriptive Poetry*, is the writing of precepts embellished with the graces and ornaments of poetry.

7. *Descriptive Poetry*, is that part of a poem which represents action or being to the life.

8. The *Epistle*, is an easy and familiar way of writing in Poetry on any subject, in the form of a letter.

9. *Allegory*, is a fable or story in Poetry, in which under the disguise of imaginary persons or things, some real action or instructive moral is conveyed to the mind.

10. *Fable or Apologue*, is an instructive fiction related in verse.

11. *Satire* ; a Poem censuring vice and folly. It is divided into the *jocose* and *serious*. The *jocose* is that which makes sport of vice and folly ; the *serious* is that which deals in *asperity*, and is *severe* and *acrimonious*.

12. *Epigram*, is a little poem or composition in verse, treating of one thing only, and whose distinguishing characters are *brevity*, *beauty* and *point*.

13. *Epitaph*, is a poetick inscription on a monument or tomb-stone.

SELECTION OF LESSONS

IN THE VARIOUS KINDS OF
VERSE.

LESSON I.

HAPPINESS.

HAPPINESS ! our being's end and aim !
Good, Pleasure, Ease, Content, whate'er thy name ;
that something still which prompts the eternal sigh,
which we bear to live, or dare to die ;
hich still so near us, yet beyond us lies ;
erlook'd, seen double, by the fool and wise.
ant of celestial feed ! if dropp'd below,
y, in what mortal foil thou deign'st to grow ?
ir op'ning to some Court's propitious shine,
deep with diamonds in the flaming mine ?
win'd with the wreaths Parnassian laurels yield,
reap'd in iron harvests of the field ?
here grows ? where grows it not ? if vain our toil,
e ought to blame the culture, not the soil.
x'd to no spot is happiness sincere,
is no where to be found, or ev'ry where :
is never to be bought, but always free ;
nd fled from monarchs, St. John, dwells with thee.

LESSON II.

CONTINUED.

SK of the learn'd the way : The learn'd are blind :
This bids to serve, and that to shun mankind ;
me place the bliss in action, some in ease ;
ose call it pleasure, and contentment these :

L

Some,

Some, sunk to beasts, find pleasure end in pain ;
 Some, swell'd to gods, confess ev'n virtue vain ;
 Or indolent to each extreme they fall,
 To trust in ev'ry thing, or doubt of all.
 Who thus define it, say they more or less
 Than this, that happiness is happiness ?
 Take nature's path, and mad opinions leave ;
 All states can reach it, and all heads conceive ;
 Obvious her goods, in no extreme they dwell ;
 There needs but thinking right, and meaning well ;
 And mourn our various portions as we please,
 Equal is common sense and common ease.

LESSON III.

CONTINUED.

REMEMBER, man, the Universal Cause
 Acts not by partial, but by gen'ral laws,
 And makes what Happiness we justly call
 Subsist not in the good of one, but all,
 There's not a blesting individuals find,
 But some way leans and hearkens to the kind.
 No bandit fierce, no tyrant mad with pride,
 No cavern'd hermit, rests self-satisfied :
 Who most to shun or hate mankind pretend,
 Seek an admirer, or would fix a friend :
 Abstract what others feel, what others think,
 All pleasures ficken, and all glories sink ;
 Each has his share ; and who would more obtain
 Shall find, the pleasure pays not half the pain.

LESSON IV.

CONTINUED.

ORDER is Heaven's first law, and this confess,
 Some are, and must be, greater than the rest,
 More rich, more wise ; but who infers from hence
 That such are happier, shocks all common sense.

Heaven

Heaven to mankind impartial we confess,
 If all are equal in their happiness :
 But mutual wants this happiness increase ;
 All nature's diff'rence keeps all nature's peace.
 Condition, circumstance is not the thing ;
 Bliss is the same in subject or in king :
 In who obtain defence, or who defend,
 In him who is, or him who finds a friend :
 Heaven breathes through ev'ry member of the whole
 One common blessing, as one common soul.
 But fortune's gifts if each alike possess'd,
 And each were equal, must not all contest ?
 If then to all men Happiness was meant,
 God in Externals could not place content.

LESSON V.

CONTINUED.

KNOW, all the good that individuals find,
 Or God and nature meant to mere mankind,
 Reason's whole pleasure, all the joys of sense,
 Lie in three words, *Health, Peace, and Competence* :
 But health consists with temperance alone ;
 And peace, Oh virtue ! peace is all thy own.
 The good or bad the gifts of fortune gain'd ;
 But these less taste them as they worse obtain.
 Say, in pursuit of profit or delight
 Who risk the most, that take wrong means or right ?
 Of vice or virtue, whether blest or curs'd,
 Which meets contempt, or which compassion first ?
 Count all the advantage prosp'rrous vice attains,
 'Tis but what Virtue flies from, and disdains ;
 And grant the bad what happiness they would,
 One they must want, which is, to pass for good.
 Oh blind to truth, and God's whole scheme below,
 Who fancy bliss to vice, to virtue woe !
 Who sees and follows that great scheme the best,
 Best knows the blessing, and will most be blest.

LESSON

THE READER.

LESSON VL

CONTINUED.

WHATEVER is, is right—This world 'tis true,
 Was made for *Cesar*—but for *Titus* too ;
 And which more blest ? who chain'd his country, say,
 Or he whose virtue sigh'd to lose a day ?
 “ But sometimes virtue starves while vice is fed.”
 What then ? Is the reward of virtue bread ?
That vice may merit, 'tis the price of toil ;
 The knave deserves it when he tills the soil.
 The knave deserves it when he tempts the main,
 Where folly fights for kings, or dives for gain.
 The good man may be weak, be indolent ;
 Nor is his claim to plenty, but content.
 But grant him riches, your demand is o'er ?
 “ No—shall the good want health, the good want power ?”
 Add health and power, and every earthly thing :
 “ Why bounded power ? why private ? why no king ?
 “ Nay, why external for internal given ?
 “ Why is not man a god, and earth a heaven ?”
 Who ask and reason thus, will scarce conceive
 God gives enough, while he has more to give !
 Immense the power, immense were the demand ;
 Say, at what part of nature will they stand ?

LESSON VII.

CONTINUED.

SEE the sole bliss Heaven could on all bestow !
 Which who but feels can taste, but thinks can know !
 Yet poor with fortune, and with learning blind,
 The bad must mis, the good, untaught, will find ;
 Slave to no sect, who takes no private road,
 But looks through nature up to nature's God ;
 Pursues that chain which links the immense design,
 Joins heaven and earth, and mortal and divine ;
 Sees that no being any bliss can know,
 But touches some above and some below ;
 Learns, from this union of the rising whole,
 The first, last purpose of the human soul ;
 And knows where faith, law, morals, all began,
 All end, in love of God, and love of man.

Pope.
LESSON

LESSON VIII.

EACH PLEASED WITH HIS OWN CONDITION.

WHAT HATE'ER the passion, knowledge, fame, or pelf,
Not one will change his neighbour with himself.
The learn'd is happy nature to explore,
The fool is happy that he knows no more ;
The rich is happy in the plenty given,
The poor contents him with the care of Heaven.
See the blind beggar dance, the cripple sing,
The fot a hero, lunatic a king ;
The starving chymist in his golden views
Supremely blest ; the poet in his Muse.
See some strange comfort every state attend,
And pride, bestow'd on all, a common friend :
See some fit passion every age supply ;
Hope travels through, nor quits us when we die.

LESSON IX.

CONTINUED.

BEHOLD the child, by nature's kindly law,
Pleas'd with a rattle, tickled with a straw ;
Some livelier plaything gives his youth delight,
A little louder, but as empty quite ;
Scarfs, garters, gold amuse his riper stage,
And beads and prayer-books are the toys of age ;
Pleas'd with this bauble still, as that before ;
'Till tir'd he sleeps, and Life's poor play is o'er.
Meanwhile Opinion gilds with varying rays
Those painted clouds that beautify our days ;
Each want of Happiness by Hope supplied,
And each vacuity of Sense by Pride :
These build as fast as knowledge can destroy,
In folly's cup still laughs the bubble, joy :
One prospect lost, another still we gain ;
And not a vanity is given in vain.
E'en mean Self-love becomes, by force divine,
The scale to measure others wants by thine.
See ! and confess, one comfort still must rise ;
'Tis this—tho' Man's a fool, yet God is wise.

POPE,

LESSON

LESSON X.

HONOUR AND SHAME.

HONOUR and shame from no condition rise ;
 Act well your part, there all the honour lies.
 Fortune in men has some small difference made ;
 One flaunts in rags, one flutters in brocade :
 The cobler apron'd, and the parson gown'd ;
 The friar hooded, and the monarch crown'd.
 " What differ more (you say) than crown and cowl ?
 I'll tell you, friend ; a wise man and a fool.
 You'll find, if once the monarch acts the monk,
 Or, cobler-like, the parson will be drunk,
 Worth makes the man, and want of it the fellow :
 The rest is all but leather or prunella.
 Go ! if your ancient, but ignoble blood
 Has crept through scoundrels ever since the flood,
 Go ! and pretend your family is young ;
 Nor own your fathers have been fools so long.
 What can ennoble *sets*, or *knaves*, or *cowards* ?
 Alas ! not all the blood of all the *Howards*.

POPE.

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GREATNESS.

LOOK next on greatness ; say where greatness lies ?
 Where, but among the heroes and the wise ?
 Heroes are much the same, the point's agreed,
 From Macedonia's madman to the Swede :
 The whole strange purpose of their lives, to find
 Or make an enemy of all mankind !
 Not one looks backward, onward still he goes,
 Yet ne'er looks forward farther than his nose.
 No less alike the politic and wife ;
 All fly, flow things, with circumspective eyes :
 Men in their loose unguarded hours they take,
 Not that themselves are wise, but others weak.
 But grant that those can conquer, these can cheat ;
 'Tis phrase absurd to call a villain great :
 Who wickedly is wise, or madly brave,
Is but the more a fool, the more a knave.

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Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good *Aurelius* let him reign or bleed,
Like *Socrates*, that man is great indeed.

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LESSON XII.

CHARITY.

SELF-LOVE thus push'd to social, to divine,
Gives thee to make thy neighbour's blessing thine.
Is this too little for the boundless heart ?
Extend it, let thy enemies have part ;
Grasp the whole worlds of reason, life and sense,
In one close system of benevolence :
Happier as kinder, in whate'er degree ;
And height of bliss but height of charity.

God loves from whole to parts : but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake ;
The centre mov'd, a circle straight succeeds,
Another still, and still another spreads ;
Friend, parent, neighbour, first it will embrace,
His country next ; and next all human race ;
Wide and more wide, th' o'erflowings of the mind
Take ev'ry creature in, of ev'ry kind ;
Earth smiles around, with boundless bounty blest,
And Heaven beholds its image in his breast. POPE.

LESSON XIII.

HOPE.

OVER skill'd to wear the form we love !
To bid the shapes of fear and grief depart,
Come, gentle Hope ! with one gay smile remove
The lasting sadness of an aching heart ;
Thy voice, benign enchantress ! let me hear,
Say that for me some pleasures yet shall bloom !
That fancy's radiance, friendship's precious teat,
Shall soften, or shall chase misfortune's gloom.—

But

THE READER.

But come not glowing in the dazzling ray
 Which once with dear illusions charm'd my eye ?
 O strew no more, sweet flatterer ! on my way
 The flowers I fondly thought too bright to die.
 Visions less fair will soothe my pensive breast,
 That asks not happiness, but longs for rest.

MISS WILDCAMS.

LESSON XIV.

EXAMPLES OF ANTITHESIS, OR OPPOSITION.

TWO principles in human nature reign,
 Self-love to urge, and reason to restrain :
 Nor this a good, nor that a bad we call ;
 Each works its end—to move or govern all.

POPE.

In point of sermons, 'tis confess
 Our English clergy make the best ;
 But this appears, we must confess,
 Not from the pulpit, but the press.
 They manage with disjointed skill,
 The matter well, the manner ill ;
 And what seems paradox at first,
 They make the best, and preach the worst.

BYRNE.

Know, Nature's children all divide her care :
 The fur that warms a monarch, warm'd a bear.
 While man exclaims, " See all things for my use ?"
 " See man for mine !" replies a pamper'd goose :
 And just as short of reason he must fall,
 Who things all made for one, not one for all. POPE.

LESSON XV.

EXAMPLES OF ENUMERATION OF PARTICULARS.

DEIGHTFUL task ! to rear the tender thought,
 To teach the young idea how to shoot,
 To pour the fresh instruction o'er the mind,
 To breathe the enlivening spirit, and to fix
 The generous purpose in the glowing breast.

Dread.

Dread o'er the scene the ghost of Hamlet stalks ;
 Othello rages ; poor Monimia mourns ;
 And Belvidera pours her soul in love.
 Terror alarms the breast ; the comely tear
 Steals o'er the cheek. Or else the comic muse
 Holds to the world a picture of itself,
 And raises, fly, the fair impartial laugh.
 Sometimes, she lifts her strain, and paints the scenes
 Of beauteous life ; whate'er can deck mankind,
 Or charm the heart, in generous Bevil show'd.

THOMSON.

LESSON XVI.

EXAMPLES OF SUSPENSION OF THE SENSE.

HE who through vast immensity can pierce,
 See worlds on worlds compose one universe,
 Observe how system into system runs,
 What other planets circle other suns,
 What varied beings people every star,
 May tell why Heaven has made us as we are.
 In that soft season, when descending showers
 Call forth the greens and wake the rising flowers ;
 When opening buds salute the welcome day,
 And earth, relenting, feels the genial ray ;
 As balmy-sleep had charm'd my cares to rest,
 And love itself was banished from my breast ;
 A train of phantoms, in wild order rose,
 And, join'd, this intellectual scene compose. POPE.

LESSON XVII.

EXAMPLES OF PARENTHESES.

LET us (since life can little more supply
 Than just to look about us and to die)
 Expatriate free o'er all this scene of man ;
 A mighty maze ! but not without a plan.

POPE.

His years are young, but his experience old ;
 His head unmellow'd, but his judgment ripe ;

And,

2. *Dramatick Poetry*, represents facts as passing before our eyes. They are either of the *grave* and *affecting*, or of the *light* and *gay*, divided into *Tragedy* and *Comedy*. *Terror* and *pity* are the great instruments of the former; *ridicule* is the sole instrument of the latter.

3. *Lyric Poem* or *Ode*, is such as is intended to be sung or accompanied with musick. It may be comprised under four denominations. 1st. *Sacred Odes*; or *Hymns* composed on religious subjects. 2d. *Heroick Odes*; which are employed in the praise of Heroes, or the celebration of great exploits. 3d. *Moral* and *Philosophical Odes*; where the sentiments are chiefly inspired by virtue, friendship and humanity. 4th. *Festive* or *Amorous Odes*; calculated merely for pleasure and amusement.

4. The *Elegy*, is a funeral poem, or mournful song. It rejects whatever is *facetious*, *satirical*, or *majestic*; yet is sweet, engaging, elegant and attractive.

5. *Pastoral*. This takes its name from the Latin word *pastor*, a "shepherd;" the subject of it being something in the pastoral or rural life.

6. *Didactic* or *Prescriptive Poetry*, is the writing of precepts embellished with the graces and ornaments of poetry.

7. *Descriptive Poetry*, is that part of a poem which represents action or being to the life.

8. The *Epistle*, is an easy and familiar way of writing in Poetry on any subject, in the form of a letter.

9. *Allegory*, is a fable or story in Poetry, in which under the disguise of imaginary persons or things, some real action or instructive moral is conveyed to the mind.

10. *Fable* or *Apologue*, is an instructive fiction related in verse.

11. *Satire*; a Poem censuring vice and folly. It is divided into the *jocose* and *serious*. The *jocose* is that which makes sport of vice and folly; the *serious* is that which deals in *asperity*, and is *severe* and *acrimonious*.

12. *Epigram*, is a little poem or composition in verse, treating of one thing only, and whose distinguishing characters are *brevity*, *beauty* and *point*.

13. *Epitaph*, is a poetick inscription on a monument or tomb-stone.

SELECTION OF LESSONS

IN THE VARIOUS KINDS OF
VERSE.

LESSON I.

HAPPINESS.

HAPPINESS ! our being's end and aim !
Good, Pleasure, Ease, Content, whate'er thy name ;
hat something still which prompts the eternal sigh,
or which we bear to live, or dare to die ;
hich still so near us, yet beyond us lies ;
'erlook'd, seen double, by the fool and wise.
ant of celestial feed ! if dropp'd below,
y, in what mortal soil thou deign'st to grow ?
ir op'ning to some Court's propitious shine,
deep with diamonds in the flaming mine ?
vin'd with the wreaths Parnassian laurels yield,
reap'd in iron harvests of the field ?
here grows ? where grows it not ? if vain our toil,
e ought to blame the culture, not the soil.
x'd to no spot is happiness sincere,
is no where to be found, or ev'ry where :
is never to be bought, but always free ;
nd fled from monarchs, St. John, dwells with thee.

LESSON II.

CONTINUED.

SK of the learn'd the way : The learn'd are blind ;
This bids to serve, and that to shun mankind ;
me place the bliss in action, some in ease ;
ose call it pleasure, and contentment these :

L

Some,

THE READER.

Some, sunk to beasts, find pleasure end in pain ;
 Some, swell'd to gods, confess ev'n virtue vain ;
 Or, indolent to each extreme they fall,
 To trust in ev'ry thing, or doubt of all.
 Who thus define it, say they more or less
 Than this, that happiness is happiness ?
 Take nature's path, and mad opinions leave ;
 All states can reach it, and all heads conceive ;
 Obvious her goods, in no extreme they dwell ;
 There needs but thinking right, and meaning well ;
 And mourn our various portions as we please,
 Equal is common sense and common ease.

LESSON III.

CONTINUED.

REMEMBER, man, the Universal Cause
 Acts not by partial, but by gen'ral laws,
 And makes what Happiness we justly call
 Subsist not in the good of one, but all,
 There's not a blessing individuals find,
 But some way leans and hearkens to the kind.
 No bandit fierce, no tyrant mad with pride,
 No cavern'd hermit, rests self-satisfied :
 Who most to shun or hate mankind pretend,
 Seek an admirer, or would fix a friend :
 Abstrac't what others feel, what others think,
 All pleasures ficken, and all glories sink ;
 Each has his share ; and who would more obtain
 Shall find, the pleasure pays not half the pain.

LESSON IV.

CONTINUED.

ORDER is Heaven's first law, and this confess,
 Some are, and must be, greater than the rest,
 More rich, more wise ; but who infers from hence
 That such are happier, shocks all common sense.

Heaven

Heaven to mankind impartial we confess,
 If all are equal in their happiness :
 But mutual wants this happiness increase ;
 All nature's diff'rence keeps all nature's peace.
 Condition, circumstance is not the thing ;
 Bliss is the same in subject or in king :
 In who obtain defence, or who defend,
 In him who is, or him who finds a friend :
 Heaven breathes through ev'ry member of the whole
 One common blessing, as one common soul.
 But fortune's gifts if each alike posses'd,
 And each were equal, must not all contest ?
 If then to all men Happiness was meant,
 God in Externals could not place content.

LESSON V.

CONTINUED.

KNOW, all the good that individuals find,
 Or God and nature meant to mere mankind,
 Reason's whole pleasure, all the joys of sense,
 Lie in three words, *Health, Peace, and Competence* :
 But health consists with temperance alone ;
 And peace, Oh virtue ! peace is all thy own.
 The good or bad the gifts of fortune gain'd ;
 But these less taste them as they worse obtain.
 Say, in pursuit of profit or delight
 Who risk the most, that take wrong means or right ?
 Of vice or virtue, whether blest or curs'd,
 Which meets contempt, or which compassion first ?
 Count all the advantage prosp'rous vice attains,
 'Tis but what Virtue flies from, and disdains ;
 And grant the bad what happiness they would,
 One they must want, which is, to pass for good.
 Oh blind to truth, and God's whole scheme below,
 Who fancy bliss to vice, to virtue woe !
 Who sees and follows that great scheme the best,
 Best knows the blessing, and will most be blest.

LESSON

THE READER.

LESSON VL

CONTINUED.

WHATEVER is, is right—This world 'tis true,
 Was made for *Cæsar*—but for *Titus* too ;
 And which more blest ? who chain'd his country, say,
 Or he whose virtue figh'd to lose a day ?
 “ But sometimes virtue starves while vice is fed.”
 What then ? Is the reward of virtue bread ?
 That vice may merit, 'tis the price of toil ;
 The knave deserves it when he tills the soil.
 The knave deserves it when he tempts the main,
 Where folly fights for kings, or dives for gain.
 The good man may be weak, be indolent ;
 Nor is his claim to plenty, but content.
 But grant him riches, your demand is o'er ?
 “ No—shall the good want health, the good want power ? ”
 Add health and power, and every earthly thing :
 “ Why bounded power ? why private ? why no king ? ”
 “ Nay, why external for internal given ? ”
 “ Why is not man a god, and earth a heaven ? ”
 Who ask and reason thus, will scarce conceive
 God gives enough, while he has more to give !
 Immense the power, immense were the demand ;
 Say, at what part of nature will they stand ?

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SEE the sole bliss Heaven could on all bestow !
 Which who but feels can taste, but thinks can know !
 Yet poor with fortune, and with learning blind,
 The bad must mis, the good, untaught, will find ;
 Slave to no sect, who takes no private road,
 But looks through nature up to nature's God ;
 Pursues that chain which links the immense design,
 Joins heaven and earth, and mortal and divine ;
 Sees that no being any bliss can know,
 But touches some above and some below ;
 Learns, from this union of the rising whole,
 The first, last purpose of the human soul ;
 And knows where faith, law, morals, all began,
 All end, in love of God, and love of man.

POP.

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The starving chymist in his golden views
Supremely blest ; the poet in his Muse.
See some strange comfort every state attend,
And pride, below'd on all, a common friend :
See some fit passion every age supply ;
Hope travels through, nor quits us when we die.

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BEHOLD the child, by nature's kindly law,
Pleas'd with a rattle, tickled with a straw ;
Some livelier plaything gives his youth delight,
A little louder, but as empty quite ;
Scarfs, garters, gold amuse his riper stage,
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Pleas'd with this bauble still, as that before ;
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GREATNESS.

LOOK next on greatness ; say where greatness lie
 Where, but among the heroes and the wise ?
 Heroes are much the same, the point's agreed,
 From Macedonia's madman to the Swede :
 The whole strange purpose of their lives, to find
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SELF-LOVE thus push'd to social, to divine,
Gives thee to make thy neighbour's blessing thine.
Is this too little for the boundless heart ?
Extend it, let thy enemies have part ;
Grasp the whole worlds of reason, life and sense,
In one close system of benevolence :
Happier as kinder, in whate'er degree ;
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His country next ; and next all human race ;
Wide and more wide, th' o'erflowings of the mind
Take ev'ry creature in, of ev'ry kind ;
Earth smiles around, with boundless bounty blest,
And Heaven beholds its image in his breast. POPE.

LESSON XIII.

HOPE.

O EVER skill'd to wear the form we love !
To bid the shapes of fear and grief depart,
Come, gentle Hope ! with one gay smile remove
The lasting sadness of an aching heart ;
Thy voice, benign enchantress ! let me hear,
Say that for me some pleasures yet shall bloom !
That fancy's radiance, friendship's precious teat,
Shall soften, or shall chase misfortune's gloom.—

But

But come not glowing in the dazzling ray
 Which once with dear illusions charm'd my eye ?
 O strew no more, sweet flatterer ! on my way
 The flowers I fondly thought too bright to die.
 Visions less fair will soothe my pensive breast,
 That asks not happiness, but longs for rest.

MISS WILMAMS.

LESSON XIV.

EXAMPLES OF ANTITHESIS, OR OPPOSITION.

TWO principles in human nature reign,
 Self-love to urge, and reason to restrain :
 Nor this a good, nor that a bad we call ;
 Each works its end—to move or govern all.

POPE.

In point of sermons, 'tis confess'd
 Our English clergy make the best ;
 But this appears, we must confess,
 Not from the pulpit, but the press.
 They manage with disjointed skill,
 The matter well, the manner ill ;
 And what seems paradox at first,
 They make the best, and preach the worst.

BYRAM.

Know, Nature's children all divide her care :
 The fur that warms a monarch, warm'd a bear.
 While man exclaims, " See all things for my use ?"
 " See man for mine !" replies a pamper'd goose :
 And just as short of reason he must fall,
 Who things all made for one, not one for all. POPE.

LESSON XV.

EXAMPLES OF ENUMERATION OF PARTICULARS.

DELIGHTFUL task ! to rear the tender thought,
 To teach the young idea how to shoot,
 To pour the fresh instruction o'er the mind,
 To breathe the enlivening spirit, and to fix
 The generous purpose in the glowing breast.

Dread

Dread o'er the scene the ghost of Hamlet stalks ;
 Othello rages ; poor Monimia mourns ;
 And Belvidera pours her soul in love.
 Terror alarms the breast ; the comely tear
 Steals o'er the cheek. Or else the comic muse
 Holds to the world a picture of itself,
 And raises, fly, the fair impartial laugh.
 Sometimes, she lifts her strain, and paints the scenes
 Of beauteous life ; whate'er can deck mankind,
 Or charm the heart, in generous Bevil show'd.

THOMSON.

LESSON XVI.

EXAMPLES OF SUSPENSION OF THE SENSE.

HE who through vast immensity can pierce,
 See worlds on worlds compose one universe,
 Observe how system into system runs,
 What other planets circle other suns,
 What varied beings people every star,
 May tell why Heaven has made us as we are.
 In that soft season, when descending showers
 Call forth the greens and wake the rising flowers ;
 When opening buds salute the welcome day,
 And earth, relenting, feels the genial ray ;
 As balmy-sleep had charm'd my cares to rest,
 And love itself was banished from my breast ;
 A train of phantoms, in wild order rose,
 And, join'd, this intellectual scene compose.

POPE.

LESSON XVII.

EXAMPLES OF PARENTHESSES.

LET us (since life can little more supply
 Than just to look about us and to die)
 Expatriate free o'er all this scene of man ;
 A mighty maze ! but not without a plan.

POPE.

His years are young, but his experience old ;
 His head unmellow'd, but his judgment ripe ;

And,

And, in a word, (for far behind his worth
Come all the praises that I now bestow)
He is complete in feature and in mind,
With all good grace to grace a gentleman.

SHAKESPEARE.

Forthwith (behold the excellence, the power,
Which God hath in his mighty angels plac'd)
Their arms away they threw, and to the hills
(For earth hath this variety from heaven
(Of pleasure situate in hill and dale)
Light as the lightning's glimpie, they ran, they flew ;
From their foundations loo'sning to and fro,
They pluck'd the seated hills, with all their load,
Rocks, waters, woods ; and by the shaggy tops
Uplifting, bore them in their hands. MILTON.

LESSON XVIII.

ANTITHESIS.

TRUE ease in writing, comes from art, not chance ;
As those move easiest who have learn'd to dance.
'Tis not enough no harshnes gives offence ;
The sound must seem an echo to the sense.
Soft is the strain, when zephyr gently blows,
And the smooth stream in smoother numbers flows :
But when loud surges lash the sounding shore,
The hoarse rough verse shall like the torrent roar.
When Ajax strives some rock's vast weight to throw,
The line, too, labours, and the words move slow :
Not so when swift Camilla scours the plain,
Flies o'er the unbending corn, and skims along the main.

POPE.

Good name, in man or woman,
Is the immediate jewel of their souls.
Who steals my purse, steals trash : 'tis something, nothing :
'Twas mine, 'tis his, and has been slave to thousands.
But he that filches from me my good name,
Robbs me of that, which not enriches him,
And makes me poor indeed.

SHAKESPEARE.

LESSON

LESSON XIX.

ENUMERATION.

THIS from high life high characters are drawn ;
 A saint in crape is twice a saint in lawn.
 judge is just ; a chancellor juster still ;
 gownman, learn'd : a bishop—what you will :
 se, if a minister : but, if a king,
 re wife, more learn'd, more just, more every thing.
 'Tis education forms the tender mind :
 t as the twig is bent the tree's inclin'd.
 astful and rough, your first son is a squire ;
 e next a tradesman, meek, and much a liar :
 m struts a soldier, open, bold, and brave ;
 ill sneaks a scriv'ner, an exceeding knave.
 he a churchman ? then he's fond of power ;
 quaker ? fly ; a presbyterian ? four ;
 smart free-thinker ? all things in an hour. POPE.

LESSON XX.

SUSPENSION.

TOR fame I slight, nor for her favours call ;
 She comes unlook'd for, if she comes at all.
 t, if the purchase cost so dear a price
 footing Folly, or exalting Vice ;
 d if the Muse must flatter lawless sway,
 d follow still were fortune leads the way ;
 , if no basis bear my rising name
 it the fall'n ruins of another's fame :—
 en teach me, Heaven, to scorn the guilty bays ;
 rive from my breast that wretched lust of praise.
 ablemish'd let me live, or die unknown :
 grant me honest fame, or grant me none.

POPE.

As one who long in populous city pent,
 here houses thick and sewers annoy the air,
 orth issuing on a summer's morn to breathe
 mong the pleasant villages and farms
 djoin'd, from each thing met conceives delight,
 ie smell of grain, or tedded grafts, or kine,

Or

Or dairy, each rural sight, each rural sound ;
 If, chance, with nymph-like step, fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight :
 Such pleasure took the serpent to behold
 This flow'ry plat, the sweet recefs of Eve
 Thus early, thus alone.

MILTON.

LESSON XXI.

AN EPITAPH.

HERE rests his head upon the lap of earth,
 A youth to fortune, and to fame unknown.
 Fair science frown'd not on his humble birth,
 And melancholy mark'd him for her own.
 Large was his bounty, and his soul sincere :
 Heaven did a recompense as largely send.
 He gave to mis'ry all he had—a tear ;
 He gain'd from Heav'n ('twas all he wish'd)—a friend.
 No farther seek his merits to disclose,
 Or draw his frailties from their dread abode,
 (There they, alike, in trembling hope repose)
 The bosom of his Father and his God.

GRAY.

LESSON XXII.

FRIENDSHIP.

HOW pleasant 'tis to see
 Kindred and friends agree,
 Each in their proper station move,
 And each fulfil their part
 With sympathizing heart,
 In all the cares of life and love !
 'Tis like the ointment shed
 On Aaron's sacred head,
 Divinely rich, divinely sweet !
 The oil through all the room
 Diffus'd a choice perfume,
 Ran through his robes, and blest his feet.

Like

Like fruitful showers of rain
 That water all the plain,
 Descending from the neighb'ring hills :
 Such streams of pleasure roll
 Through every friendly soul,
 Where love like heav'nly dew distils.

WATTS.

LESSON XXIII.

FRIENDSHIP.

CAN gold gain friendship ? Impudence of hope !
 As well mère man an angel might beget.
 Love, and love only, is the loan for love.
 Lorenzo ! pride repreſes ; nor hope to find
 A friend, but what has found a friend in thee.
 All like the purchase, few the price will pay :
 And this makes friends ſuch miracles below.

YOUNG.

LESSON XXIV.

SOLITUDE.

O SACRED solitude ! divine retreat !
 Choice of the Prudent ! envy of the Great !
 By thy pure stream, or in thy waving shade,
 We court fair wisdom, that celestial maid :
 The genuine offspring of her lov'd embrace
 Strangers on earth !) are innocence and peace :
 Here, from the ways of men laid safe ashore,
 We smile to hear the distant tempest roar ;
 Here, bleſt with health, with business unperplex'd,
 His life we relish, and ensure the next.
 Here too the Muses sport ; these numbers free,
 Ierian Eastbury ! I owe to thee.

YOUNG.

M-

LESSON

THE READER.

LESSON XXV.

THE ROSE.

HOW fair is the rose ! what a beautiful flower !
 The glory of April and May !
 But the leaves are beginning to fade in an hour,
 And they wither and die in a day.

Yet the rose has one powerful virtue to boast,
 Above all the flowers of the field :
 When its leaves are all dead, and fine colours are lost,
 Still how sweet a perfume it will yield !

So frail is the youth and the beauty of men,
 Tho' they bloom and look gay like the rose ;
 But all our fond care to preserve them is vain ;
 Time kills them as fast as he goes.

Then I'll not be proud of my youth, or my beauty,
 Since both of them wither and fade :
 But gain a good name by well doing my duty :
 This will scent like a rose when I'm dead. WA

LESSON XXVI.

BENEFICENCE ITS OWN REWARD.

MY fortune (for I'll mention all,
 And more than you dare tell) is small ;
 Yet ev'ry friend partakes my store,
 And Want goes smiling from my door.
 Will forty shillings warm the breast
 Of worth or industry distrest'd ?
 This sum I cheerfully impart ;
 'Tis fourscore pleasures to my heart :
 And you may make, by means like these,
 Five talents ten, whene'er you please.
 'Tis true my little purse grows light ;
 But then I sleep so sweet at night !
 This grand specific will prevail,
 When all the doctor's opiates fail.

LESSON XXVII.

THE PULPIT.

THE pulpit therefore (and I name it, fill'd
With solemn awe, that bids me well beware
With what intent I touch the holy thing)—
The pulpit (when the sat'rist has at last,
Strutting and vap'ring in an empty school,
Spent all his force and made no proselyte)—
I say the pulpit (in the sober use
Of its legitimate peculiar powers),
Must stand acknowledg'd, while the world shall stand;
The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies: his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own; and trains, by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.

COWPER.

LESSON XXVIII.

THE PETIT-MAITRE CLERGYMAN.

IVENERATE the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions ~~say~~ that they respect themselves.
But, loose in morals, and in manners vain,
In conversation frivolous, in dress

Extreme,

Extreme, at once rapacious and profuse ;
 Frequent in park, with lady at his side,
 Ambling, and prattling scandal as he goes ;
 But rare at home, and never at his books
 Or with his pen, save when he scrawls a card ;
 Constant at routs, familiar with a round,
 Of ladyships, a stranger to the poor ;
 Ambitious of preferment for its gold,
 And well prepar'd by ignorance and sloth,
 By infidelity and love o' the world,
 To make God's work a sinecure : a slave
 To his own pleasures, and his patron's pride—
 From such apostles, O ye mitred heads,
 Preserve the church ! and lay not careless hands
 On skulls that cannot teach, and will not learn.

COWPER.

LESSON XXIX.

THE FOPISH CLERGYMAN.

POLLIO must needs to penitence excite ;
 For see, his scarf is rich, and gloves are white ;
 Behold his notes display'd, his body rais'd ;
 With what a zeal he labours to be prais'd !
 No stubborn sinner able to withstand
 The force and reas'ning of his wig and hand ;
 Much better pleas'd, so pious his intent,
 With five who laugh than fifty who repent ;
 On moral duties when his tongue refines,
 Tully and Plato are his best divines ;
 What *Matthew* says, or *Mark*, the proof but small ;
 What *Locke* or *Clarke* asserts, good scripture all :
 Touch'd with each weakness which he does arraign,
 With vanity he talks against the vain ;
 With ostentation does to meekness guide,
 Proud of his periods levell'd against pride ;
 Ambitiously the love of glory flights,
 And damns the love of fame—for which he writes.

LESSON

LESSON XXX.

PRIDE.

LET Pride be stifled in the bud ;
 The haughty—how unlike to God !
 Abhorr'd by every virtuous mind,
 As creatures of the meanest kind.
 This worst of evils oft appears—
 In swelling words and scornful jeers,
 And with its foul and ranc'rous breath,
 Shoots poi's'ous arrows, fire and death ;
 While some low minds their pride express,
 In the vain fopperies of dress.

Pride, like a ruthless tyrant, reigns,
 And binds its slaves in fatal chains ;
 Makes them to truth and duty blind,
 Against Religion bars the mind.
 Proud men, their wisdom deify,
 And the most sacred truths deny :
 This evil hath its thousands driven
 From Virtue's blessed path, and Heaven—
 Would you that place of glory find ?
 Be meek and humble in your mind.
 The meek, the Saviour's image bear—
 This is the robe which angels wear.
 Of what have fallen men to boast ?
 Involv'd in guilt, by nature lost—
 Their bodies form'd a brittle frame,
 Bound to the dust from whence they came.

LESSON XXXI.

THE COUNTRY CLERGYMAN.

NEAR yonder copse, where once the garden smil'd,
 And, still, where many a garden flow'r grows wild ;
 There, where a few torn shrubs the place disclose,
 The village preacher's modest mansion rose.
 A man he was to all the country dear,
 And passing rich—with forty pounds a year.

Remote from towns he ran his godly race ;
 Nor e'er had chang'd, nor wish'd to change his place :
 Unpractis'd he to fawn or seek for power,
 By doctrines fashion'd to the varying hour :
 Far other aims his heart had learn'd to prize,
 More skill to raise the wretched than to rise.
 His house was known to all the vagrant train :
 He chid their wand'ring, but reliev'd their pain.
 The long remember'd beggar was his guest,
 Whose beard descending sweep'd his aged breast ;
 The ruin'd spendthrift, now no longer proud,
 Claim'd kindred there, and had his claims allow'd.
 The broken soldier, kindly bid to stay,
 Sat by his fire, and talk'd the night away ;
 Wept o'er his wounds, or, tales of sorrow done,
 Shoulder'd his crutch, and show'd how fields were won.
 Pleas'd with his guests, the good man learn'd to glow,
 And quite forgot their vices in their woe :
 Careless their merits or their faults to scan,
 His pity gave, ere charity began.

LESSON XXXII.

CONTINUED.

THUS, to relieve the wretched was his pride :
 And e'en his failings lean'd to virtues side :
 But, in his duty prompt at ev'ry call,
 He watch'd and wept, he pray'd and felt for all.
 And as a bird each fond endearment tries
 To tempt its new fledg'd offspring to the skies,
 He try'd each art, reprov'd each dull delay,
 Allur'd to brighter worlds, and led the way.
 Beside the bed, where parting life was laid,
 And sorrow, guilt and pain, by turns dismay'd,
 The reverend champion stood. At his control,
 Despair and anguish fled the struggling foul :
 Comfort came down, the trembling wretch to raise :
 And his last faltering accents whisper'd praise.
 At church, with meek and unaffected grace,
 His looks adorn'd the venerable place :

Truth

Truth from his lips prevail'd with double sway,
 And fools who came to scoff, remain'd to pray.—
 The service past, around the pious man,
 With steady zeal, each honest rustic ran ;
 E'en children follow'd with endearing wife,
 And pluck'd his gown, to share the good man's smile ;
 His ready smile a parent's warmth express'd ;
 Their welfare pleas'd him, and their cares distress'd :—
 To them, his heart, his love, his griefs were giv'n ;
 But all his serious thoughts had rest in heaven.—
 As some tall cliff, that lifts its awful form,
 Swells from the vale and midway leaves the storm,
 Though round its breast the rolling clouds are spread ;
 Eternal sunshine settles on its head. GOLDSMITH.

LESSON XXXIII.

THE SABBATH.

WISE

In all thy sacred institutions, Lord,
 Thy SABBATHS with peculiar wisdom shine ;
 First and high argument, Creation done,
 Of thy benign solicitude for Man,
 Thy chiefest favourite creature. Time is thine :—
 How just so claim a part, who giv' st the whole !
 But oh ! how gracious to assign that part
 To man's supreme bezoof, his soul's best good ;
 His moral and his mental benefit ;
 His body's genial comfort ! Savage else,
 Untaught, undisciplin'd, in shaggy pride
 He'd rov'd the wild, amidst the brutes, a brute.
 Ferocious ; to the soft civilities
 Of cultivated life, Religion, Truth,
 A barbarous stranger. To thy Sabbaths then,
 All hail, wise Legislator ! 'Tis to these
 We owe at once the memory of thy works,
 Thy mighty works of Nature and of Grace ;—
 We owe divine RELIGION ; and to these
 The decent comeliness of social life.
 Revere, ye earthly Magistrates, who wield
 The sword of Heaven—the wisdom of Heaven's plan,
 And sanctify the Sabbaths of your God. DONDA.

LESSON.

THE READER

LESSON XXXIV.

TIME.

THE clock strikes one : We take no note of time;
 But from its loss. To give it then a tongue,
 Is wise in man. As if an angel spoke,
 I feel the solemn found. If heard aright,
 It is the knell of my departed hours ;
 Where are they ? with the years beyond the flood ::
 It is the signal that demands dispatch ;
 How much is to be done ! my hopes and fears
 Start up alarm'd, and o'er life's narrow verge.
 Look down—on what ? a fathomless abyss ;
 A dread eternity ! how surely mine !
 And can eternity belong to me,
 Poor pensioner on the bounties of an hour ? Young.

LESSON XXXV.

MAN.

HOW poor ! how rich ! how abject ! how august !!
 How complicate ! how woderful is Man !
 How passing wonder He who made him such !
 Who cent'red in our make such strange extremes !!
 From different natures, marvellously mix'd,
 Connection exquisite of distant worlds !
 Distinguishi'd link in being's endless chain !
 Midway from nothing to the Deity !
 A beam ethereal fullied, and absorb'd !
 Tho' fullied, and dishonour'd, still divine !!
 Dim miniature of greatness absolute !
 An heir of glory ! a frail child of dust !
 Helpless immortal ! inf& infinite !
 A worm ! a god ! I tremble at myself,
 And in myself am lost ! at home a stranger,
 Thought wanders up and down, surpris'd, aghast,
 And wond'ring at her own : how reason reels !
 O what a miracle to man is man !
 Triumphantly distres'd, what joy, what dread !
 Alternately transported and alarm'd !
 What can preferve my life ? or what destroy ?
 An angel's arm can't snatch me from the grave ;
 Legions of angels can't confine me there. Young.

LESSON

LESSON XXXVI.

ADDRESS TO THE DEITY.

O THOU great Arbiter of life and death !
 Nature's immortal, immaterial Sun !
 Whose all-prolific beam late call'd me forth
 From darkness, teeming darkness, where I lay
 The worms' inferior, and in rank beneath
 The dust I tread on, high to bear my brow,
 To drink the spirit of the golden day,
 And triumph in existence ; and couldst know
 No motive, but my bliss ; with Abraham's joy,
 Thy call I follow to the land unknown ;
 I trust in thee, and know in whom I trust ;
 Or life, or death, is equal ; neither weighs,
 All weight in this—O let me live to Thee ! YOUNG.

LESSON XXXVII.

THE REDEMPTION.

THO' nature's terrors thus may be repress'd,
 Still frowns grim death ; guilt points the tyrant's.
 Who can appease its anguish ? how it burns ! [spear].
 What hand the barb'd, envenom'd thought can draw ?
 What healing hand can pour the balm of peace,
 And turn my sight undaunted on the tomb ?
 With joy,—with grief, that healing hand I see ;
 Ah ! too conspicuous ! it is fix'd on high !
 On high ?—What means my phrenzy ! I blaspheme ;
 Alas ! how low ! how far beneath the skies !
 The skies it form'd ; and now it bleeds for me—
 But bleeds the balm I want—yet still it bleeds :
 Draw the dire steel—ah no !—the dreadful blessing,
 What heart or can sustain ? or dares forego ?
 There hangs all human hope : that nail supports
 Our falling universe : that gone, we drop ;
 Horror receives us, and the dismal wish
 Creation had been smother'd in her birth.
 Darkness his curtain, and his bed the duit.
 When stars and sun are dust beneath his throne !
 In heaven itself can such indulgence dwell ? YOUNG.

LESSON

At thirty man suspects himself a fool ;
 Knows it at forty, and reforms his plan ;
 At fifty chides his infamous delay,
 Pushes his prudent purpose to resolve ;
 In all the magnanimity of thought
 Resolves ; and re-resolves : then dies the same.

YOUNG.

LESSON XLI.

CATO'S SOLILOQUY ON THE IMMORTALITY OF THE SOUL.

IT must be so—Plato, thou reason’st well !
 Else, whence this pleasing hope, this fond desire,
 This longing after immortality ?
 Or, whence this secret dread, and inward horrour,
 Of falling into nought ? Why shrinks the soul
 Back on herself, and startles at destruction ?
 'Tis the divinity that stirs within us :
 'Tis Heaven itself, that points out an Hereafter,
 And intimates Eternity to man.
 Eternity !—thou pleasing—dreadful thought !
 Through what new scenes and changes must we pass !
 The wide, the unbounded prospect lies before me :
 But shadows, clouds and darkness rest upon it.
 Here will I hold. If there’s a Power above us,
 (And that there is, all Nature cries aloud
 Through all her works) He must delight in virtue ;
 And that which he delights in must be happy.
 But when? or where ? This world was made for Cæsar.
 I’m weary of conjectures—this must end them.—
 Thus am I doubly arm’d. My death and life,
 My bane and antidote are both before me ;
 This in a moment brings me to an end ;
 But this informs me I shall never die.
 The soul, secur’d in her existence, smiles
 At the drawn dagger, and defies its point.—
 The stars shall fade away, the sun himself
 Grow dim with age, and nature sink in years :
 But thou shalt flourish in immortal youth ;
 Unhurt amidst the war of elements,
 The wreck of matter, and the crush of worlds. ADDISOG.

LESSON

LESSON XLII.

SOLILOQUY OF HAMLET ON DEATH.

TO be—or not to be—that is the question.
 Whether 'tis nobler in the mind to suffer
 The stings and arrows of outrageous fortune ;
 Or to take up arms against a sea of trouble :
 And by opposing, end them ?—To die—to sleep
 No more ?—and, by a sleep, to say we end
 The heart-ach, and the thousand natural shocks
 That flesh is heir to—'tis a consummation
 Devoutly to be wish'd. To die—to sleep—
 To sleep—perchance to dream—ay, there's the rub—
 For in that sleep of death, what dreams may come,
 When we have shuffled off this mortal coil,
 Must give us pause.—There's the respect
 That makes calamity of so long life :
 For, who would bear the whips and scorns of time—
 The oppressor's wrong, the proud man's contumely,
 The pang of despis'd love, the law's delay,
 The insolence of office, and the spurns
 That patient merit of the unworthy takes—
 When he might his quietus make
 With a bare bodkin ? Who would fardels bear,
 To groan and sweat under a weary life,
 But that the dread of something after death
 (That undiscover'd country, from whose bourne
 No traveller returns) puzzles the will,
 And makes us rather bear those ills we have,
 Than fly to others that we know not of ?
 Thus conscience does make cowards of us all :
 And thus the native hue of resolution
 Is sickly'd o'er with the pale cast of thought ;
 And enterprises of great pith and moment,
 With this regard, their currents turn away,
 And lose the name of action.

SHAKESPEARE.

LESSON XLIII.

SUICIDE.

WHAT groan was that ? There took his gloomy
 On wings impetuous, a black fullen soul, [Flight.
 Blasted from hell, with horrid lust of death.

N

But

But thou be shock'd while I detect the cause
 Of self-assault, expose the monster's birth,
 And bid abhorrence hiss it round the world.
 Blame not thy clime, nor chide the distant sun ;
 Immortal climates kind nature never made.
 The cause I sing in Eden might prevail,
 And proves it is thy folly, not thy fate.
 The soul of man (let man in homage bow
 Who names his soul) a native of the skies !
 High-born, and free, her freedom should maintain.

I grant the deed
 Is madness ; but the madness of the heart.
 And what is that ? our utmost bound of guilt.
 A sensual, unreflecting life is big
 With monstrous births, and suicide, to crown
 The black infernal brood. The bold to break
 Heaven's law supreme, and desperately rush
 Thro' sacred nature's murder, on their own,
 Because they never think of death, they die. YOUNG.

LESSON XLIV.

EVE'S SPEECH TO ADAM.

MY author and disposer, what thou bidst
 Unargued I obey ; so God ordains ;
 God is thy law, thou mine, to know no more
 Is woman's happiest knowledge, and her praise.
 With thee conversing I forget all time ;
 All seasons and their change, all please alike.
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds ; pleasant the sun,
 When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit and flower,
 Glittering with dew ; fragrant the fertile earth
 After soft showers ; and sweet the coming on
 Of grateful evening mild ; then silent night
 With this her solemn bird, and this fair moon,
 And these the gems of Heaven, her starry train .
 But neither breath of morn, when she ascends
 With charm of earliest birds ; nor rising sun

his delightful land ; nor herb, fruit, flower,
tering with dew ; nor fragrance after showers ;
grateful evening mild ; nor silent night
; this her solemn bird, nor walk by moon
; glittering star-light without thee is sweet. MILTON.

LESSON XLV.

HENRY IVth's SOLILOQUY ON SLEEP.

[OW many thousands of my poorest subjects
Are at this hour asleep !—O gentle sleep !
ire's soft nurse ! how have I frighted thee,
t thou no more wilt weigh my eye-lids down,
l steep my senses in forgetfulness ?
rather, Sleep, liest thou in smoky cribs,
n uneasy pallets stretching thee,
l hush'd with buzzing night-flies to thy slumber,
n in the perfum'd chambers of the great,
er the canopies of costly state,
l lull'd with sounds of sweetest melody ?
ou dull god ! why liest thou with the vile
oathsome beds, and leav'st the kingly couch
atch case to a common larum-bell ?
thou upon the high and giddy mast,
up the ship-boy's eyes, and rock his brains
radle of the rude imperious surge,
in the visitation of the winds,
take the ~~re~~ffian billows by the top,
ing their monstrous heads, and hanging them
i deaf'ning clamours in the flipp'ry shrouds,
t, with the hurly, Death itself awakes ;
t thou, O partial Sleep ! give thy repose
he wet sea-boy in an hour so rude,
, in the calmest and the stillest night,
all appliances and means to boot,
y it to a king ?—Then, happy lowly clown !
asy lies the head that wears a crown.

SHAKESPEARE.

LESSON

Remote from towns he ran his godly race ;
 Nor e'er had chang'd, nor wish'd to change his place :
 Unpractis'd he to fawn or seek for power,
 By doctrines fashion'd to the varying hour :
 Far other aims his heart had learn'd to prize,
 More skill to raise the wretched than to rise.
 His house was known to all the vagrant train ;
 He chid their wand'ring, but reliev'd their pain.
 The long remember'd beggar was his guest,
 Whose beard descending sweep'd his aged breast ;
 The ruin'd spendthrift, now no longer proud,
 Claim'd kindred there, and had his claims allow'd.
 The broken soldier, kindly bid to stay,
 Sat by his fire, and talk'd the night away ;
 Wept o'er his wounds, or, tales of sorrow done,
 Shoulder'd his crutch, and show'd how fields were won.
 Pleas'd with his guests, the good man learn'd to glow,
 And quite forgot their vices in their woe ;
 Careless their merits or their faults to scan,
 His pity gave, ere charity began.

LESSON XXXII.

CONTINUED.

THUS, to relieve the wretched was his pride :
 And e'en his failings lean'd to virtues side :
 But, in his duty prompt at ev'y call,
 He watch'd and wept, he pray'd and felt for all.
 And as a bird each fond endearment tries
 To tempt its new fledg'd offspring to the skies,
 He try'd each art, reprov'd each dull delay,
 Allur'd to brighter worlds, and led the way.
 Beside the bed, where parting life was laid,
 And sorrow, guilt and pain, by turns dismay'd,
 The reverend champion stood. At his control,
 Despair and anguish fled the struggling foul.
 Comfort came down, the trembling wretch to raise ;
 And his last faltering accents whisper'd praise.
 At church, with meek and unaffected grace,
 His looks adorn'd the venerable place ;

Truth

Truth from his lips prevail'd with double sway,
 And fools who came to scoff, remain'd to pray..
 The service past, around the pious man,
 With steady zeal, each honest rustic ran ;
 E'en children follow'd with endearing wife,
 And pluck'd his gown, to share the good man's smile ;
 His ready smile a parent's warmth express'd ;
 Their welfare pleas'd him, and their cares distress'd :—
 To them, his heart, his love, his griefs were giv'n ;
 But all his serious thoughts had rest in heaven.—
 As some tall cliff, that lifts its awful form,
 Swells from the vale and midway leaves the storm,
 Though round its breast the rolling clouds are spread ;
 Eternal sunshine settles on its head. GOLDSMITH.

LESSON XXXIII.

THE SABBATH.

WISE

In all thy sacred institutions, Lord,
 Thy SABBATHS with peculiar wisdom shine ;
 First and high argument, Creation done,
 Of thy benign solicitude for Man,
 Thy chieffest favourite creature. Time is thine :—
 How just so claim a part, who giv'lt the whole !?
 But oh ! how gracious to assign that part
 To man's supreme behoof, his soul's best good ;
 His moral and his mental benefit ;
 His body's genial comfort ! Savage else,
 Untaught, undisciplin'd, in shaggy pride
 He'd rov'd the wild, amidst the brutes, a brute.
 Ferocious ; to the soft civilities
 Of cultivated life, Religion, Truth,
 A barbarous stranger. To thy Sabbaths then
 All hail, wise Legislator ! 'Tis to these
 We owe at once the memory of thy works,
 Thy mighty works of Nature and of Grace ;—
 We owe divine RELIGION ; and to these
 The decent comeliness of social life.
 Revere, ye earthly Magistrates, who wield
 The sword of Heaven.—the wisdom of Heaven's plan,
 And sanctify the Sabbaths of your Gov. DONDA.

LESSON

THE READER
LESSON XXXIV.

TIME.

THE clock strikes one : We take no note of time,
But from its loss. To give it then a tongue,
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours ;
Where are they ? with the years beyond the flood ::
It is the signal that demands dispatch ;
How much is to be done ! my hopes and fears
Start up alarm'd, and o'er life's narrow verge.
Look down—on what ? a fathomless abyss ;
A dread eternity ! how surely mine !
And can eternity belong to me,
Poor pensioner on the bounties of an hour ? Young.

LESSON XXXV.

MAN.

HOW poor ! how rich ! how abject ! how august !
How complicate ! how wonderful is Man !
How passing wonder He who made him such !
Who cent'red in our make such strange extremes !
From different natures, marvellously mix'd,
Connection exquisite of distant worlds !
Distinguish'd link in being's endless chain !
Midway from nothing to the Deity !
A beam ethereal fullied, and absorb'd !
Tho' fullied, and dishonour'd, still divine !
Dim miniature of greatness absolute !
An heir of glory ! a frail child of dust !
Helpless immortal ! infat & infinite !
A worm ! a god ! I tremble at myself,
And in myself am lost ! at home a stranger,
Thought wanders up and down, surpris'd, aghast,
And wond'ring at her own : how reason reels !
O what a miracle to man is man !
Triumphantly distress'd, what joy, what dread !
Alternately transported and alarm'd !
What can preferre my life ? or what destroy ?
An angel's arm can't snatch me from the grave ;
Legions of angels can't confine me there. Young.

LESSON

LESSON XXXVI.

ADDRESS TO THE DEITY.

O THOU great Arbiter of life and death !
 Nature's immortal, immaterial Sun !
 Whose all-prolific beam late call'd me forth
 From darkness, teeming darkness, where I lay
 The worms' inferior, and in rank beneath
 The dust I tread on, high to bear my brow,
 To drink the spirit of the golden day,
 And triumph in existence ; and could'st know
 No motive, but my bliss ; with Abraham's joy,
 Thy call I follow to the land unknown ;
 I trust in thee, and know in whom I trust ;
 Or life, or death, is equal ; neither weighs,
 All weight in this—O let me live to Thee ! YOUNG.

LESSON XXXVII.

THE REDEMPTION.

THO' nature's terrors thus may be repress'd,
 Still frowns grim death ; guilt points the tyrant's
 Who can appease its anguish ? how it burns ! [spear.
 What hand the barb'd, envenom'd thought can draw ?
 What healing hand can pour the balm of peace,
 And turn my fight undaunted on the tomb ?
 With joy,—with grief, that healing hand I see ;
 Ah ! too conspicuous ! it is fix'd on high !
 On high ?—What means my phrenzy ! I blaspheme ;
 Alas ! how low ! how far beneath the skies !
 The skies it form'd ; and now it bleeds for me—
 But bleeds the balm I want—yet still it bleeds :
 Draw the dire steel—ah no !—the dreadful blessing,
 What heart or can sustain ? or dares forego ?
 There hangs all human hope : that nail supports
 Our falling universe ; that gone, we drop ;
 Horror receives us, and the dismal wish
 Creation had been smother'd in her birth.
 Darkness his curtain, and his bed the dust,
 When stars and sun are dust beneath his throne !
 In heaven itself can such indulgence dwell ? YOUNG.

LESSON

THE READER.

LESSON XXXVIII.

GREATNESS OF THE REDEMPTION.

AND what is this?—Survey the wond'rous cure :
 And, at each step, let higher wonder rise!
 “Pardon for infinite offence! and pardon
 “Thro' means that speak its value infinite!
 “A pardon bought with blood! with blood divine!
 “With blood divine of him I made my foe;
 “Persisted to provoke! tho' wo'd and aw'd,
 “Blest, and chas'tis'd; a flagrant rebel still!
 “A rebel 'midst the thunders of his throne!
 “Nor I alone! a rebel universe!
 “My species up in arms! not one exempt!
 “Yet for the foulest of the foul he dies.”
 Bound every heart! and every bosom burn!
 Oh what a scale of miracles is here!
 Its lowest round high-planted on the skies;
 Its towering summit lost beyond the thought
 Of man or angel: Oh that I could climb
 The wonderful ascent, with equal praise!
 Praise ardent, cordial, constant to high heaven,
 More fragrant than Arabia sacrific'd;
 And all her spicy mountains in a flame.

YOUNG.

LESSON XXXIX.

RELIGION.

RELIGION's all. Descending from its Sire
 To wretched man, the Goddess in her left
 Holds out this world, and in her right, the next:
 Religion! the sole voucher man is man;
 Supporter sole of man above himself.
 Religion! providence, an after-state!
 Here is firm footing; here is solid rock;
 This can support us; all is sea besides;
 Sinks under us; beset by tempests, and then devours us;
 His hand the good man fastens on the skies,
 And bids earth roll, nor feels her idle whirl.
 Religion! thou the soul of happiness;

And

And groaning Calvary of thee ! There shine
 The noblest truths, there strongest motives sting !
 Can love allure us ? or can terror awe ?
 He weeps !—the falling drop puts out the sun ;
 He sighs !—the sigh earth's deep foundation shakes.
 If in his love so terrible, what then
 His wrath inflam'd ? his tenderness on fire ?
 Can prayer, can praise avert it ?—Thou my all !
 My theme ! my inspiration ! and my crown !
 My strength in age ! my rise in low estate !
 My soul's ambition, pleasure, wealth !—my world !
 My light in darkness ! and my life in death !
 My boast through time ! blis through eternity !
 Eternity too short to speak thy praise,
 Or fathom thy profound of love to man ! YOUNG.

LESSON XL.

PROCRASTINATION.

PROCRASTINATION is the thief of time,
 Year after year it steals, till all are fled,
 And to the mercies of a moment leaves
 The vast concerns of an eternal scene.
 If not so frequent, would not this be strange ?
 That 'tis so frequent, this is stranger still.
 Of man's miraculous mistakes, this bears
 The palm, " that all men are about to live."
 Forever on the brink of being born :
 All pay themselves the compliment to think
 They, one day, shall not drivel ; and their pride
 On this reversion takes up ready praise ;
 At least, their own ; their future selves applauds ;
 How excellent that life they ne'er will lead !
 Time lodg'd in their own hands is folly's vail ;
 That lodg'd in fate's, to wisdom they confign.
 All promise is poor dilatory man,
 And that through every stage : when young, indeed,
 In full content, we sometimes nobly rest,
 Unanxious for ourselves ; and only with,
 As dutious sons, our fathers were more wise :

xx

At thirty man suspects himself a fool ;
 Knows it at forty, and reforms his plan ;
 At fifty chides his infamous delay,
 Pushes his prudent purpose to resolve ;
 In all the magnanimity of thought
 Resolves ; and re-resolves : then dies the same.

YOUNG.

LESSON XLI.

CATO'S SOLILOQUY ON THE IMMORTALITY OF THE SOUL.

I T must be so—Plato, thou reason'ſt well !
 Else, whence this pleasing hope, this fond desire,
 This longing after immortality ?
 Or, whence this secret dread, and inward horrour,
 Of falling into nought ? Why shirks the foul
 Back on herself, and startles at destruction ?
 'Tis the divinity that stirs within us :
 'Tis Heaven itself, that points out an Hereafter,
 And intimates Eternity to man.
 Eternity !—thou pleasing—dreadful thought !
 Through what new scenes and changes must we pass ?
 The wide, the unbounded prospect lies before me :
 But shadows, clouds and darkness rest upon it.
 Here will I hold. If there's a Power above us,
 (And that there is, all Nature cries aloud
 Through all her works) He must delight in virtue ;
 And that which he delights in must be happy.
 But when? or where ? This world was made for Caesar.
 I'm weary of conjectures—this must end them.—
 Thus am I doubly arm'd. My death and life,
 My bane and antidote are both before me ;
 This in a moment brings me to an end ;
 But this informs me I shall never die.
 The soul, secur'd in her existence, smiles
 At the drawn dagger, and defies its point.—
 The stars shall fade away, the sun himself
 Grow dim with age, and nature sink in years :
 But thou shalt flourish in immortal youth ;
 Unhurt amidst the war of elements,
 The wreck of matter, and the crush of worlds. ADDISON.

LESSON

LESSON XLII.

SOLILOQUY OF HAMLET ON DEATH.

TO be—or not to be—that is the question.
 Whether 'tis nobler in the mind to suffer
 The stings and arrows of outrageous fortune ;
 Or to take up arms against a sea of trouble :
 And by opposing, end them ?—To die—to sleep
 No more ?—and, by a sleep, to say we end
 The heart-ach, and the thousand natural shocks
 That flesh is heir to—'tis a consummation
 Devoutly to be wish'd. To die—to sleep—
 To sleep—perchance to dream—ay, there's the rub—
 For in that sleep of death, what dreams may come,
 When we have shuffl'd off this mortal coil,
 Must give us pause.—There's the respect
 That makes calamity of so long life :
 For, who would bear the whips and scorns of time—
 The oppressor's wrong, the proud man's contumely,
 The pang of despis'd love, the law's delay,
 The insolence of office, and the spurns
 That patient merit of the unworthy takes—
 When he might his quietus make
 With a bare bodkin ? Who would fardels bear,
 To groan and sweat under a weary life,
 But that the dread of something after death
 (That undiscover'd country, from whose bourne
 No traveller returns) puzzles the will,
 And makes us rather bear those ills we have,
 Than fly to others that we know not of ?
 Thus conscience does make cowards of us all :
 And thus the native hue of resolution
 Is sickly'd o'er with the pale cast of thought ;
 And enterprises of great pith and moment,
 With this regard, their currents turn away,
 And lose the name of action.

SHAKESPEARE.

LESSON XLIII.

SUICIDE.

WHAT groan was that ? There took his gloomy
 On wings impetuous, a black sullen soul, Night,
 Blasted from hell, with horrid lust of death.

N

But.

But thou be shock'd while I detect the cause
 Of self-assault, expose the monster's birth,
 And bid abhorrence his it round the world.
 Blame not thy clime, nor chide the distant sun ;
 Immortal climes kind nature never made.
 The cause I sing in Eden might prevail,
 And proves it is thy folly, not thy fate.
 The soul of man (let man in homage bow
 Who names his soul) a native of the skies !
 High-born, and free, her freedom should maintain.

I grant the deed
 Is madness ; but the madness of the heart.
 And what is that ? our utmost bound of guilt.
 A sensual, unreflecting life is big
 With monstrous births, and suicide, to crown
 The black infernal brood. The bold to break
 Heaven's law supreme, and desperately rush
 Thro' sacred nature's murder, on their own,
 Because they never think of death, they die. YOUNG.

LESSON XLIV.

EVE'S SPEECH TO ADAM.

MY author and disposer, what thou bidst
 Unargued I obey ; so God ordains ;
 God is thy law, thou mine, to know no more
 Is woman's happiest knowledge, and her praise.
 With thee conversing I forget all time ;
 All seafons and their change, all please alike.
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds ; pleasant the sun.
 When first on this delightful land ^{the} spreads
 His orient beams, on herb, tree, fruit and flower,
 Glittering with dew ; fragrant the fertile earth
 After soft showers ; and sweet the coming on
 Of grateful evening mild ; then silent night
 With this her solemn bird, and this fair moon,
 And these the gems of Heaven, her starry train :
 But neither breath of morn, when she ascends
 With charm of earliest birds ; nor rising sun

On

On this delightful land ; nor herb, fruit, flower,
 Glittering with dew ; nor fragrance after showers ;
 Nor grateful evening mild ; nor silent night
 With this her solemn bird, nor walk by moon
 Or glittering star-light without thee is sweet. MILTON.

LESSON XLV.

HENRY IVTH'S SOLILOQUY ON SLEEP.

HOW many thousands of my poorest subjects
 Are at this hour asleep !—O gentle sleep !
 Nature's soft nurse ! how have I frightened thee,
 That thou no more wilt weigh my eye-lids down,
 And sleep my senses in forgetfulness ?
 Why rather, Sleep, liest thou in smoky cribs,
 Upon uneasy pallets stretching thee,
 And hush'd with buzzing night-flies to thy slumber,
 Than in the perfum'd chambers of the great,
 Under the canopies of costly state,
 And lull'd with sounds of sweetest melody ?
 O thou dull god ! why liest thou with the vile
 In loathsome beds, and leav'st the kingly couch
 A watch-case to a common larum-bell ?
 Wilt thou upon the high and giddy mast,
 Seal up the ship-boy's eyes, and rock his brains
 In cradle of the rude imperious surge,
 And in the visitation of the winds,
 Who take the ruffian billows by the top,
 Curling their monstrous heads, and hanging them
 With deaf'ning clamours in the flipp'r shrouds,
 That, with the hurly, Death itself awakes ;
 Canst thou, O partial Sleep ! give thy repose
 To the wet sea-boy in an hour so rude,
 And, in the calmest and the stilllest night,
 With all appliances and means to boot,
 Deny it to a king ?—Then, happy lowly clown !
 Uneasy lies the head that wears a crown.

SHAKESPEARE.

LESSON

THE READER.

LESSON XLVI.

RICHARD III's SOLOIQUY PRECEDING THE BATTLE.

TIS now the dead of night, and half the world
 Is with a lonely solemn darkness hung ;
 Yet I, so coy a dame is sleep to me,
 With all my weary courtship of
 My care-tir'd thoughts, can't win her to my bed, [ing—
 Though e'en the stars do wink, as 'twere, with over-watch-
 I'll forth and walk awhile—The air's refreshing,
 And the ripe harvest of the new-mown hay
 Gives it a sweet and wholesome odour.—
 How awful is this gloom !—and hark ! from camp to camp
 The hum of either army still sounds,
 That the fix'd centinels almost receive
 The secret whispers of each other's watch !
 Steed threatens steed in high and boastful neighings,
 Piercing the night's dull ear.—Hark ! from the tents,
 The armorers, accomplishing the knights,
 With clink of hammers clofing rivets it,
 Give dreadful note of preparation ; while some,
 Like sacrifices, by their fires of watch,
 With patience sit, and inly ruminante
 The morning's danger.—My stern
 Impatience chides this tardy-gated night,
 Who, like a foul and ugly witch, does limp
 So tediously away. I'll to my couch,
 And once more try to sleep her into morning.

SHAKESPEARE.

LESSON XLVII.

THE PRIZE OF VIRTUE.

WHAT nothing earthly gives or can destroy,
 The soul's calm sunshine, and the heart-felt joy,
 Is Virtue's prize : a better' would you fix ?
 Then give humility a coach and fix ;
 Justice a conqueror's sword, or Truth a gown,
 Or Public Spirit its great cure, a crown.

Weak,

oolish Man ! will Heaven reward us there
e same trash mad mortals wish for here ?
, and man an individual makes,
'ft thou now for apples and for cakes ?
the Indian, in another life
thy dog, thy bottle and thy wife !
as dream such trifles are assign'd,
and empires for a godlike mind ;
s that either would to virtue bring
or be destructive of the thing :
t by these at sixty are undone
tues of a faint at twenty-one !
hom can riches give repute or trust,
or pleasure, but the good and just ?
nd senates have been bought for gold ;
and love were never to be sold.
! to think God hates the worthy mind,
er and the love of human kind,
ife is healthful, and whose conscience clear,
he wants a thousand pounds a year. POPE.

LESSON XLVIII.

PICTURE OF SLANDER.

HAT mortal but Slander, that serpent, hath stung,
Whose teeth are sharp arrows, a razor her tongue ?
son of asps her vivid lip loads,
tle of snakes with the spittle of toads ;
oat is an open sepulchre ; her legs
hing of vipers, and cockatrice eggs ;
ng is a scorpion's ; like hyena she'll cry ;
le ear of an adder, a basilisk's eye ;
uth of a monkey, the hug of a bear,
id of a parrot, the chat of a hare ;
ng of a magpie, the snout of a hog ;
t of a mole, and the tail of a dog ;
w is a tyger's, her forehead is bras,
e hiss of a goose, and the bray of an ass.

LESSON XLIX.

THE HERN. A FABLE.

A PAMPER'D Hern, of lofty mein, in state
 Strutting along upon a river's brink,
 Pleas'd with her own majestick air and gate,
 Would scarce vouchsafe to bow her head to drink.
 The gloriouse planet that revives the earth,
 Shone with full lustre on the crystal streams,
 Which made the wonted fishes in their mirth,
 Roll to the shore to bask in his bright beams.
B Our Hern might now have taken *pike* or *carp*,
 They seem'd to court her by their near access;
 But like, forsooth, her stomach not being sharp,
 Now past them by, and slighted their address :
 It is not yet, said she, my hour to eat,
 My stomach is too nice, I must have better meat.
 So they went off, and *tench* themselves present ;
 This sorry fish to affront me sure was sent,
 Cry'd she, and tost her nose up with disdain ;
 I ne'er can eat a *tench*, cry'd she, and tost her nose again
 So they past off as *pike* and *carp* had done ;
 As they retir'd, *gudgeons* in shoals came on :
 A Hern eat *gudgeons* !—no it shall ne'er be said
 That I to such low diet have been bred.
C One of my birth eat *gudgeons* !—no that fate,
 My stomach is not so sharp set.
 Then from them strait the turn'd away in rage,
 But quickly after found her stomach's edge ;
 Then to the shore she went in hopes of one,
 But when she came, the *gudgeons* too were gone :
 With hunger prest, she look'd around for food,
 But could not find one tenant of the flood.
 At length a *snail* upon the bank she spy'd ;
 Welcome, delicious bait, rejoicing cry'd,
 And gorg'd the naughtious thing, for all her pride. }

LESSON L.

THE GRUMBLING CLOWN.

BENEATH an oak, a rustic clown
 Lay lounging in the shade ;
 Complaining loud of Fortune's gifts,
 And call'd her " partial jade."

The

The works of Providence were wrong,
And bad was all in sight ;
He knew some things were wrong contriv'd,
And he could set them right.

For instance, cry'd the grumbling churl,
Observe this sturdy tree ;
Remark the little things it bears,
And what disparity ?

Again, observe yon pumpkins grow,
And yet their stalk so small ;
Unable to support their fruit,
So bulky are they all.

Now I, if I had power to do't,
Would alter thus the case ;
That this large tree should pumpkins bear,
And acorns take their place.

He spoke, and rising on his feet,
Strait from the tree fell down
An acorn of the smallest size,
And pitch'd upon his crown.

Now, says the trav'ller, who had heard
The whole the clown had said,
Suppose this tree had pumpkins borne,
What would have fav'd thy head ?

LESSON LI.

INVENTION OF LETTERS.

TELL me what genius did the art invent
The lively image of the voice to paint ;
Who first the secret how to colour found,
And to give shape to reason wisely found ;
With bodies how to clothe ideas taught ;
And how to draw the picture of a thought :
Who taught the hand to speak, the eye to hear
A silent language roving far and near ;
Whose softest noise outrrips loud thunder's sound,
And spreads her accents thro' the world's vast round ;
A voice heard by the deaf, spoke by the dumb,
Whose echo reaches long, long time to come ;

Whid

THE READER.

Which dead men speak, as well as those alive,
Tell me what genius did this art contrive?

The noble art to *Cadmus* owes its rise
Of painting words, and speaking to the eyes ;
He first in wond'rous magick fetters bound
The airy voice, and stopp'd the flying sound ;
The various figures, by his pencil wrought,
Gave colour form, and body to the thought.

LESSON LII.

THE NINETEENTH PSALM PARAPHRASED.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim :
Th' unwearied sun, from day to day,
Doth his Creator's power display,
And publishes to ev'ry land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the list'ning earth
Repeats the story of her birth :

Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball ?
What though nor real voice nor sound
Amid their radiant orbs be found !

In reason's ear they all rejoice,
And utter forth a glorious voice ;
Forever singing as they shine,
“The hand that made us is divine.”

ADDISON.
LESSON

LESSON LIII.

EPITAPH ON MISS. STANLEY.

HERE, *Stanley!* rest, escap'd this mortal strife,
Above the joys, beyond the woes of life.
Fierce pangs no more thy lively beauty stain,
And sternly try thee with a year of pain :
No more sweet patience, feigning oft relief,
Lights thy sick eye, to cheat a parent's grief :
With tender art to save her anxious groan,
No more thy bosom presses down its own :
Now well-earn'd peace is thine, and bliss sincere,
Our's be the lenient, not unpleasing tear !
O ! born to bloom, then sink beneath the storm,
To shew us Virtue in her fairest form ;
To shew us artleſs Reason's moral reign ;
What boastful Science arrogates in vain ;
The obedient paſſions, knowing each their part,
Calm light the head, and Harmony the heart !
Yes, we must follow soon, will glad obey,
When a few funs have roll'd their cares away ;
'Tir'd with vain life, will close the willing eye ;
'Tis the great birthright of mankind to die.
Blest be the bark that wafts us to the ſhore
Where death-divided friends shall part no more !
To join thee there, here with thy dust reſoſte,
Is all the hope thy hapleſs mother knows.

THOMSON.

LESSON LIV.

EPITAPH ON MRS. MASON.

TAKE, holy earth ! all that my foul holds dear,
Take that best gift, which Heaven fo lately gave :
To *Bristol's* fount I bore, with trembling care,
Her faded form. She bow'd to taſte the wave—
And died. Does youth, does beauty read the line ?
Does sympathetic fear their breasts alarm ?
Speak, dead *Maria!* breathe a strain divine ;
E'en from the grave thou ſhalt have power to charm.

Bid

Bid them be chaste, be innocent like thee :
 Bid them in duty's sphere as meekly move :
 And, if so fair, from vanity as free,
 As firm in friendship, and as fond in love ;
 Tell them, tho' 'tis an awful thing to die,
 ('Twas e'en to thee) yet the dread path once trod,
 Heaven lifts its everlasting portals high,
 And bids "the pure in heart behold their God."

MASON.

LESSON LV.

ODE TO PEACE.

COME peace of mind, delightful guest !
 Return, and make thy downy nest
 Once more in this sad heart :
 Nor riches I nor power pursue,
 Nor hold forbidden joys in view,
 We therefore need not part.
 Where wilt thou dwell, if not with me,
 From av'rice and ambition free,
 And pleasures fatal wiles ?
 For whom, alas ! dost thou prepare
 The sweets that I was wont to share—
 The banquet of thy smiles ?
 The great, the gay, shall they partake
 The heaven that thou alone canst make ?
 And wilt thou quit the stream
 That murmurs through the dewy mead,
 The grove and the sequester'd fled,
 To be a guest with them ?
 For thee I panted, thee I priz'd,
 For thee I gladly sacrific'd
 Whate'er I lov'd before ;
 And shall I see thee start away,
 And helpless, hopeless, hear thee say—
 Farewell ! we meet no more ?

COWPER.

LESSON

LESSON LVI.

DISAPPOINTMENT.

HOW bright was my youth's early morn,
Ere reflection had clouded my brow ;
I selected the rose from the thorn,
And was happy, I hardly knew how.

I join'd in the sports of the plain,
With rapture I heard the bright song ;
In the dance, I was first of the train,
And was gayest among the gay throng.

'Tis true, my heart oft breath'd a sigh,
But it rose from mild pity alone ;
If a tear sometimes stray'd from my eye,
It flow'd not from griefs of its own.

No sorrow corroded my heart,
No falsehood awaken'd a fear ;
For my bosom, a stranger to art,
Believ'd every friend was sincere.

But ah ! these fair visions of youth,
Disappointment has chas'd from my mind ;
And the friends, whom I fancied all truth,
Alas ! can be sometimes unkind.

I have seen the bright azure of morn
With darkness and clouds shadow'd o'er ;
I have found that the rose has a thorn,
Which will wound, when its bloom is no more.

The sigh, that from sympathy rose,
Now heaves not for others alone ;
And the tear, as it silently flows,
Confesses a source of its own.

LESSON LVII.

CONTENTMENT.

I ENVY not the proud their wealth,
Their equipage and state :
Give me but innocence and health,
I ask not to be great.

Lin

I in this sweet retirement find
 A joy unknown to kings,
 For sceptres to a virtuous mind,
 Seem vain and empty things.

Great Cincinnatus at his plough
 With brighter lustre shone,
 Than guilty Cæsar e'er could show,
 Though seated on a throne.

Tumultuous days and restless nights
 Ambition ever knows,
 A stranger to the calm delights
 Of study and repose.

Then free from envy, care and strife,
 Keep me, ye powers divine :
 And, pleas'd when ye demand my life,
 May I that life resign ! MRS. PILKINGTON.

LESSON LVIII.

CONTENTMENT.

NO glory I covet, no riches I want,
 Ambition is nothing to me ;
 The one thing I beg of kind Heaven to grant,
 Is a mind independent and free.

With passions unruffled, untainted with pride,
 By reason my life let me square ;
 The wants of my nature are cheaply supply'd,
 And the rest are but folly and care.

The blessings which Providence freely has lent,
 I'll justly and gratefully prize ;
 Whilst sweet meditation, and cheerful content,
 Shall make me both healthful and wise.

In the pleasures the great man's possessions display,
 Unenvy'd I'll challenge my part ;
 For ev'ry fair object my eyes can survey
 Contributes to gladden my heart.

How

How vainly through infinite trouble and strife,
 The many their labours employ !
 Since all that is truly delightful in life
 Is what all, if they please, may enjoy.

LESSON LIX.

THE VANITY OF WEALTH.

NO more thus brooding o'er yon heap,
 With Av'rice painful vigils keep ;
 Still unenjoy'd the present store,
 Still endless sighs are breath'd for more.
 O ! quit the shadow, catch the prize,
 Which not all India's treasure buys !
 To purchase heaven, has gold the power ?
 Can gold remove the mortal hour ?
 In life can love be bought with gold ?
 Are Friendship's pleasures to be sold ?
 No—all that's worth a wish—a thought,
 Fair Virtue gives unbrib'd, unbought.
 Cease then on trash thy hopes to bind ;
 Let nobler views engage thy mind.

JOHNSON.

LESSON LX.

THE GOLDEN MEAN.

RECEIVE, dear friend, the truths I teach,
 So shalt thou live beyond the reach
 Of adverse fortune's power ;
 Not always tempt the distant deep,
 Nor always timorously creep
 Along the treach'rous shore.

He that holds fast the *golden mean* ;
 And lives contentedly between
 The little and the great,
 Feels not the wants that pinch the poor,
 Nor plagues that haunt the rich man's door,
 Imbitt'ring all his state.

O

The

The tallest pines feel most the power
 Of wintry blast : the loftiest tower
 Comes heaviest to the ground ;
 The bolts that spare the mountain's side
 His cloud-capt eminence divide,
 And spread the ruin round.

The well-inform'd philosopher
 Rejoices with a wholesome fear,
 And hopes in spite of pain :
 If winter bellow from the north,
 Soon the sweet spring comes dancing forth,
 And nature laughs again.

What if thine heaven be overcast,
 The dark appearance will not last ;
 Expect a brighter sky ;
 The God that strings the silver bow,
 Awakes sometimes the muses too,
 And lays his arrows by.

If hindrances obstruct thy way,
 Thy magnanimity display,
 And let thy strength be seen :
 But oh ! if fortune fill thy sail
 With more than a propitious gale,
 Take half thy canvas in.

COWPER.

LESSON LXI.

DOMESTICK HAPPINESS.

HOW blest has my time been, what joys have I known !
 Since wedlock's soft bondage made *Jessy* my own
 So joyful my heart is, so easy my chain,
 That freedom is tasteless, and roving is pain.

Through walks grown with woodbines as often we stray
 Around us our boys and girls frolick and play :
 How pleasing their sport is, the wanted ones see,
 And borrow their looks from my *Jessy* and *me*.

'To try her sweet temper, sometimes am I seen
 In revels all day with the nymphs on the green ;

Though

Though painful my absence, my doubts she beguiles,
 And meets me at night with compliance and smiles.
 What though on her cheeks the rose loses its hue,
 Her wit and good humour bloom all the year through;
 Time still, as he flies, adds increase to her truth,
 And gives to her mind what he steals from her youth.
 Ye shepherds so gay, who make love to ensnare,
 And cheat with false vows the too credulous Fair;
 In search of true pleasure how vainly you roam!
 To hold it for life, you must find it at home.

L E S S O N L X I I .

R E T I R E M E N T .

FR OM the court to the cottage convey me away,
 For I'm weary of grandeur, and what they call gay:
 Where pride without measure,
 And pomp without pleasure,
 Make life in a circle of hurry decay.
 Far remote and retir'd from the noise of the town,
 I'll exchange my brocade for a plain russet gown;
 My friends shall be few,
 But well chosen and true,
 And sweet recreation our evening shall crown.
 With a rural repast, a rich banquet for me,
 On a mossy green turf, near some shady old tree,
 The river's clear brink
 Shall afford me my drink,
 And Temp'rance my friendly physician shall be.
 Ever calm and serene, with contentment still blest,
 Not too giddy with joy, or with sorrow deprest,
 I'll neither invoke
 Or repine at death's stroke,
 But retire from the world as I would to my rest.

APPENDIX.

A P P E N D I X.

A SELECTION of WORDS in Modern Use,
arranged in alphabetical Order, and the
Meaning of each explained.

A BANDONED, forsaken	Acid, sour
To aban'don, to forfeit	To acquiesce, to yield to; to be satisfied
To abbreviate, to shorten	Acquisition, gain, attainment
To ab'dicte, to resign	Acquisition, gain by labour
To abet', to help, encourage	To acquire, to gain by labour
Abet'tor, one who encourages	To acquit, to set free
Ab'ject, mean, cast down	Ac'rimony, sharpness
Abor'tive, untimely	Acrimo'nious, sharp
Abridgment, a short account	Acute, sharp, penetrating
To abridge, to contract, shorten	Ad'age, a maxim
To ab'rogate, to repeal	Addle, rotten
Abrupt', sudden, unexpected	Adept', complete in any art
To abscond', to hide, to absent	Ad'equate, equal to
To absolv', to acquit	Adhesion, a sticking to
To absorb', to suck up	To adhere, to stick together
To abstain, to forbear	Adja'cent, bordering upon
Abste'mious, temperate	Adieu, farewell
Ab'u'nence, forbearance	To adjus't, to regulate
Ab'stract, separated	To admin'ister, to give
To abstract', to take away	Admiration, wonder
Abstru'ce, hidden, difficult	Admirable, wonderful
Abyfs, an unfathomable deep	Admonition, counsel, reproof
To accede, to agree to	To admon'ish, to warn, reprove
To acceler'ate, to hasten	Adoption, a free choice of one for a child
Ac'cess, admission	To adopt, to choose one for a child, to inherit
Ac'cessary, aiding, assisting	Adora'tion, reverence
Ac'cessory, additional aiding	To adore, to reverence highly
Accip'ient, a receiver	Adroit, active, skilful
Acclama'tion, shouts of applause	Ad'vent, the <i>Coming</i>
Accom'plice, an associate	Adverse, calamitous
To accord, to agree	To advert', to attend to
To accost, to address	Adulation, flattery
Accoutrement, furniture, dress	Adult, grown up
To accoutre, to dress, to equip	Adversary, one in opposition
To accrue, to arise from	Advocate, one who pleads for another
To accu'mulate, to heap up	
Acer'bity, sournesse	
Achievement, performance	
To achieve, to perform	Aer'ial, belonging to the air

, complaisant, frank	To amerce, to fine
; to move ; to pretend to one is not	Am'icable, friendly
ion, artificial appearance	Am'ity, friendship
aviour	Am'nesty, a general pardon
n, love, zeal	Amour, a love intrigue
nate, fond, benevolent	Am'orous, inclined to love
, kindred, resemblance	Amphib'iouſ, can live in two ele- ments
te, plenty, riches	Amplic, large
t, rich, abounding	To amplify, to enlarge
izement, greatness	To amputate, to cut off a limb
ize, to make great	Analog'ogy, resemblance
te, the whole of several	Analog'ous, having analogy
avate, to enlarge	Anat'omy, cutting up the body and explaining the parts
on, a setting upon with- cc	Anatom'ical, belonging to anato- my
ir, the assaulter	Anal'yſis, a separation into parts
amazed, struck with hor-	Anarchy, want of government ; confusion
activity	An'choret, a hermit
imble, active	An'ecdote, a piece of secret history
ate, to move	Animadverſion, blame, serious consideration
ture, tillage, husbandry	To animadvert, to censure, to criticise
, cheerfulness	Animation, life
atchful	To animate, to make alive, to en- courage
i foreigner	Animoſity, hatred, ill will
iate, to withdraw	To annex', to add to the end
, nourishment	Annihilation, a reducing to noth- ing
e, to affirm, declare	To annihilate, to reduce to noth- ing
ice, sworn obedience	Anniverſary, yearly return of a certain day
iate, to lessen, to lighten	To announce, to publish
a dashing against	To annoy, to vex, to disturb
after metal mixed in coin-	Annu'al, yearly
e, to entice	Annu'ity, yearly payment
, a hint, a reference	To annul', to make void
le, to have reference to	Anodyne, mitigating pain
confederate	Anony'mous, without a name
ion, debate, wrangling	Anom'aly, irregularity
te, by turns	Anom'alous, irregular
ely, in succession	Antag'onist, opponent, rival
tive, the choice out of two	Antece'dent, } going before
, height	Ante'riour, } going before
n'sie, one who writes what	Anticipa'tion, foretaste
er dictates	To anticipa'te, to foretaste, to take up before
s', to heap together	
ity, doubtfuls of mean-	
ious, doubtful	
o be it, so it is	
oie, accountable	

An'tidote, a medicine which expels	Arm'istice, a cessation of arms
Antiquated, old, out of use	Aromat'ick, spicy
Anti'quity, ancient times or remains	Arrant, very bad
Antique, ancient	Arrears, } part of a debt un-
Aperture, an opening	Arrearage, } paid
Aphorism, a maxim	To arrest, to seize
Apol'ogy, defence, excuse	Ar'togance, unbecoming pride; assuming too much
To apol'gize, to plead in favour	Arrogant, proud, haughty
Apostrophe, turning the course of speech; contraction of words(')	To arrogate, to claim too much
Apothegm, a short instructive sentence	Ar'tifice, a trick, fraud
To appal, to frighten, depress	Artific'ial, made by art
Apparatus, furniture	Aspect, look, appearance
Appa'rent, plain, seeming	Asper'ity, roughness
Appellation, name, title	Asper'sion, slander
Appen'dix, something added	To asperse', to slander
To appertain, to belong to	To aspire, to desire eagerly
Appertenance, what belongs to another thing	Affailant, he who invades
Applause, praise	To assail, to attack
To applaud, to praise	Affassin, a secret murderer
To apprehend, to seize, to understand	To assassinate, to murder secretly
To appropriate, to devote, to apply	Affault, an attack
To approximate, to approach by degrees	To assault, to attack
Apropo's, pertinently, patly	Affec'tion
Ap'titude, fitness	Affid'u'ity, diligence
Aquat'ick, pertaining to the water	Affid'u'ous, diligent
A'queous, watery	To affimilate, to make like
A'rable, that may be ploughed	To affuage, to soften, to pacify
Arbiter, a judge	Astron'omy, the science of the stars
Arbitrary, absolute, despotic	Astronomical, belonging to astronomy
Arcanum, a secret	Astrolog'ical, relating to astrology
Architecture, the science of building	Aylum, a refuge
Architect, a chief builder	Athlet'ick, strong, bony; belonging to wrestling
Archives, publick records	Athwart, across
Archetype, original pattern	A'tmosphere, the surrounding air
Ar'dent, hot, zealous	Atonement, a ransom
Ardour, zeal, affection	To atone, to satisfy, to appease
Arduous, hard, difficult	Atroc'ity, horrid wickedness
Ar'id, dry, parched up	Atro'cious, wicked, outrageous
Aristoc'racy, government by nobles	To attain, to gain, to come at
Aristocrat'ical, relating to aristoc-	Attitude, posture
ry	At'tribute, a property
	To attrib'ute, to ascribe, to impute
	Av'arice, covetousness
	Avaricious, covetous, greedy
	Avaunt, be gone
	Audacity, boldness, rashness

Auda'cious, bold, daring	Blithe, gay, airy
Au'dible, that may be heard	Bombast, big empty words
Auditor, a hearer,	Bombastick, high sounding
Auditory, the hearers	Bor'any, the knowledge of plants
Av'ence, an entrance	Bouquet, a bunch of flowers
Average, middle proportion	Brachial, belonging to the arms
To aver', to declare positively	Brilliancy, lustre
To avert', to turn aside	Brilliant, shining, sparkling
To augment', to increase	To broach, to open, to utter
Augult', grand, royal	Brogue, corrupt speech, a kind of shoe
Avid'ity, greediness	Burlesque, a ridiculing
Avocation, a calling away	To burlesque, to ridicule
To avouch, to affirm, to own	
Auro'ra, the morning	
Au'spice, influence, protection	C.
Auspicio'us, prosperous, happy	A cabal', an intrigue
Auster'ity, severity	Cab'inet, a set of drawers, a place for counsel
Austere, rigid, severe	To cajo'le, to deceive, to flatter
Authenti'city, genuineness	Cal'umny, slander, a false charge
Authentick, genuine	To calum'iate, to accuse falsely
Auxil'iar'y, helping	To can'cel, to blot out
Awy', aliquint	Candour, sweetnes of temp't
A'zure, blue	Candid, white, fair and open
	Canine, belonging to a dog
B.	Capac'ity, ability
Bacchana'lian, a drunkard	Capa'cious, wide, large
Bay, an honorary crown	To capit'ulate, to surrender on terms
Beat'itude, blessedness	Caprice, whim, fancy
Beati'ick, heavenly, blissful	Capricious, whimsical
Beat'ify, to make completely hap- py	Captious, snarling, peevish
Behoove, to be fit, to be meet	Capuchin, a friar, a woman's cloak
Belleslettres, polite literature	Capture, taking a prize
Bellig'erent, carrying on war	Car, a chariot
Benedic'tion, a blessing	Car'dinal, principal, chief
Benefac'tion, a charitable gift	To caref', to fondle, to endear
Benefac'tor, one who does favours	Car'nage, slaughter
Benefic'ence, generosity	Carna'l, fleshly
Benefic'ent, doing good	Carniv'orous, feeding on flesh
Benevol'ence, kindness, good will	Car'ol, a song of joy or devotion
Benevolent, kind, affectionate	Cashier, a cash keeper
Benig'nty, goodness, kindness	To cashier, to dismiss, to discard
Benign, kind, generous	Cas'ualty, accident
Bequest', something left by will	Cas'ual, accidental
To bequeath, to leave by will	Cat'ologue, enumeration of par- ticulars
Bias, weight on one side	Cataract, a fall of water; a dis- ease in the eye
Big'otry, blind zeal, prejudice	Catastro'phe, an event, a calamity
Big'ot, one devoted to a certain party	Cat'eclism, instruction by que- tion and answer
Bil'ious pertaining to the bile	
Billet-doux, a love-letter	
Biog'rphy, a book of lives	

Catechet'ical, by question and answer	Chirurgical, belonging to a surgeon
Categer'ical, positive, express	Chyle, white juice of the stomach
Cath'olick, general, universal	Chym'istry, the act of separating bodies by fire
Catholicism, universal candour	Chym'ist, one who practises chym-
Ca'veat, a caution	Cinque, the number five
Ca'vil, a frivolous excuse	Circumambient, surrounding
To cav'il, to raise slighty objections	Circum'ference, circuit, circle
Ca'veity, a hollow place	Circumlocu'tion, a round about way of speaking
Cession, a resigning up	To circumscribe, to inclose, to limit
To cede, to yield, to give up	Circumspect, cautious, watchful
Celeb'rity, fame, renown	To circumvent', to deceive, cheat
To celebrate, to praise; to commend	Clandestine, secret, contrary to law
Celer'ity, swiftness	Clem'ency, mercy, mildness
Celestial, heavenly	Clem'ent, mild, merciful
Cel'ibacy, a single life	Cler'ical, relating to the clergy
Censure, blame, reproach	Cli'max, gradual ascent
Censo'rious, severe, railing	Coadjutor, an assistant
Cephal'ick, belonging to the head	Coali'tion, a union, a junction
Cerulean, blue, sky-coloured	To coalesce, to join or grow together
Chagrin, vexation	Co'equal, equal with
Charmade, beat of drums for surrender	Coer'cion, a restraint, check
Champaign, a flat open country	Coer'cive, restraining, checking
Chamois, a kind of goat	Coe'val, of the same age
Chaos, confusion	Co'gency, force, strength
Chaotick, indigested, confused	Co'gent, forcible, convincing
Charity, alms, affection, benevolence	Cogn'fiance, notice, knowledge
Charitable, kind, giving alms	Cogn'fiable, proper to be tried
Charlatan, a quack	Cohe'sion, a sticking together
Charnel, containing flesh or bones	To cohore, to stick together
Chasm, a cleft, a gap	Cohe'rent, consistent, sticking
Chev'eril, a kid, kid-leather	Coin'cidence, agreement
Chev'fance, enterprise	Coincident, agreeing with
Chicanery, artifice	To coincide, to agree with, to meet
To chicane, to prolong a contest by tricks	Coillat'eral, side by side, related
Chime'ra, a wild fancy, a feigned monfrer	Colleague, a partner
Chimer'ical, imaginary	Collition, a sticking together
Chiv'alry, military dignity; knighthood	Collusion, a deceitful agreement
Chol'er, wrath, anger, rage	Collusive, fraudulent, deceitful
Chol'eric, full of anger	Commemoration, publick celebration
Choir, a band of singers	[memory]
Choral, belonging to a choir	To commemorate, to preserve in
Chorus, a number of singers	Commencement, a beginning
Chronol'ogy, the science of computing time	To commence, to begin
	Commen'surate, equal, proportionable
	Com'ment, notes, explanation

To comment, to write notes; to Commiseration, pity [explain]	Concomitant, accompanying
To commiserate, to pity	To concur', to agree in one opinion
Communion, a taking of the Lord's supper	Concussion, a shaking [ion
To commune, to converse	To condense, to grow close or thick
Commutation, a change of one thing for another	Condign, deserved, merited
To commute, to change	Condo'lence, grief for another's loss
Compat'ible, consistent with	To condole, to weep together
Compen'dium, an abridgment	Condu'cive, promoting
Compen'dious, short, concise	To conduce, to help; to promote
Compensa'tion, a recompense	Confabulation, a talking together
To compen'sate, to reward, to make amends	To confabulate, to talk together
Com'petency, a sufficiency	Confection, a sweet-meat
Com'petent, fit, qualified	Confederation, a league
Competition, a contested dispute	Confed'erate, an ally, an assistant
Competitor, a rival, an opponent	Con'science, a discoursing together [with
To compile, to collect and write from authors	To confer', to bestow, to discourse
Compla'cence, pleasure, joy	Confidant', one entrusted with a secret
Compla'cent, civil, soft	To confide, to trust in
Complaisant', civil, courteous	Confiscation, the seizing of private property
Com'plex, intricate, compounded of many parts	Confiscated, forfeited
Complicated, entangled, intricate	Conflagration, a general fire
To comport, to agree, to suit	Conflict, a struggle
To compress, to squeeze together	Conflu'ence, a flowing together
To comprise, to contain, include	To confront, to face, to oppose
To com'promise, to compound, to make up	To confute, to baffle, to convict
Comptroller, director	Congee, a bow, reverence
To comptrol, to overlook	Cong'e'nal, partaking of the same nature
Compunction, repentance	To conglu'tinate, to glue together
To con-, to study, to think, to know	Congratulation, a giving joy
Concatenation, a linking together	To congrat'ulate, to wish joy
Concav'ity, hollowness	Congru'ity, consistency, fitness
Concave, hollow	Congruous, consistent, fit, suitable
Concession, a yielding	Con jugal, belonging to marriage
To concede, to yield, to grant	Conjunction, a union
To concer'tate, to bring into a narrow compass [point	To conjure, to enjoin solemnly
To concen'tre, to come to one	To connive, to wink at a fault; to forbear [of taste
To contest, to contrive	Connoisseur, a critick in matters
Conch, a sea-shell	Connu'cial, relating to marriage
To conciliate, to win, to reconcile	Confanguin'ity, relation by blood
Conciliator, a reconciler	Consecration, act of making sacred
Conciliatory, tending to reconcile	To consecrate, to make sacred
Concise, short, brief	To consign, to make over to another
To coag'ulate, to run into clots	Consolation, comfort

Consolatory, tending to give comfort	Conviviality, festivity, mirth
To console, to give comfort	Convivial, belonging to a feast; social, jovial
To consolate, to harden	Convocation, a calling together
Consonance, an accord of sound	To convolve, to call together
Consonant, agreeable; consonant	Convulsion, irregular and violent motion
Conspicuous, easy to be seen	To convulse, to put in violent motion
Conspiracy, a plot, a combination	To cooperate, to labour for one end
To conspire, to plot, agree	Copiousness, abundance, plenty
Conspirator, a plotter	Copious, abundant, plentiful
Confellation, a cluster of stars	Coquette, a jilted airy girl
Constituent, one who deputes, an elector	Coquetry, deceit in love
[ty] Constringent, of a binding quality	Cordiality, affection, suavity
To constringe, to bind, to contract	Cordial, hearty, sincere
Construction, act of building or making	Cornucopia, the horn of plenty
To construct, to build, to form	Corporeal, having a body
Consummation, end, a fulfilling	Corpulent, bulky, fleshy
To consummate, to complete	Correlative, having a reciprocal relation [cd, and mended]
Con'tact, close union	Corrigible, that may be corrected
Contagion, an infection	To corroborate, to strengthen, to confirm
Contagious, catching	Corrosion, a gnawing
Contamination, pollution	Corrosive, gnawing
To contaminate, to pollute, to defile	To correde, to eat, to gnaw
To contemn, to despise	Cosmetick, beautifying
Contemplation, stilly, meditation	Contemporary, living at the same time
Contemplative, studious	To counteract, to act contrary
To contem'plate, to muse; to meditate	Coun'terpart, a corresponding part
Contemporary } of the same age	To counterpoise, to oppose an equal weight
Cotemporary } or time	Courant, a light dance; also the title of a newspaper
Con'text, the general series of a discourse	Courteous, civil, complaisant
Contexture, an interweaving	Courtly, elegant polite
Contiguity, a meeting so as to touch	Coy, modest, reserved
Contig'uous, joining so as to touch	Cre'dence, belief
Contrition, real sorrow for sin	Cred'u'liity, easiness of belief
Contrite, truly penitent	Cred'ulous, apt to believe
Con'tumely, reproach	Crcl'ent, increasing
Contumelious, reproachful	Crev'ice, a cleft
Contusion, a bruise	Crisis, critical time; the height
Convention, a coming together	Critic'ion, a mark to judge by; a standard
To converge, to come together	Crude, raw, indigested
To converge, to tend to one point	Culinary, belonging to the kitchen, or cookery
Conversion, a change of state	Cul'pable, blameable, faulty
To convert, to cause to change	Cupid'ity, excessive desire
Convex, rising as the out side of a globe	Cur'fury, hasty, careless
Conviction, proof of guilt	Cur'farily, hastily
To convict, to prove guilty	

ail, to cut short	To degenerate, to grow worse
, guard, imprisonment	Dejection, a being cast down
, belonging to the skin	To deject, to cast down
, a musical instrument	To deign, to condescend
, creed, emblem, type	Delectable, delightful
, a scurling philosopher	Delegate, a deputy [away
, scurling	To delegate, to appoint, to send
D.	Del'etary, deadly, destructive
lly, cowardly	Delicious, sweet, pleasing
hee, drunkard; a lecher	To delin'eate, to paint, describe
y, weakness	Delinquency, a failure in duty
ilitate, to weaken	Delinquent, one failed in duty
gue, the Ten Command-	Delirium, a raving; light-headed
s	Delirious, raving, mad [acis
al, numbered by tens	Delph, fine earthen ware
'imate, to take the tenth	Delusion, a cheat, deception
ipher, to unfold	Delusive, deceitful
laim, to speak in publick	To delu'de, to deceive [rabble
atory, declaiming	Dem'agogue, the ringleader of a
ity, a gradual descent	Memeanour, behaviour
tion, a preparation by boil-	To demean, to behave
tion, ornament, dress [ing	Dem'erit, an ill deserving
'orate, to adorn	Demesne, a patrimonial estate
um, decency, order	Demise, decease [the devil
ous, decent, becoming	Dem'o'nack, one possessed with
'oy, to mislead, to ensnare	Demure, grave; affectedly modest
vit, wasted, worn by age	Dep'izen, a citizen, a freeman
try, to cry down	Democ'racy, a government of the
tion, a taking from	people [raey
luct, to take from	Democratical, relating to democ-
title, may be inferred	Dencnunciation, - a publiek threat
luce, to infer from	To denounce, to declare against;
tm, to judge, to conclude	Den'sity, closeness [to threaten
a'tion, slander, reproach	Dense, close, compact
'atory, slanderous	Dental, belonging to the teeth
'ame, to slander; to accuse	To depict, to paint, to describe
ly	Deposition, a testimony given in
tion, a falling away	writing
'ive, wanting	Depo'nt, a witness upon oath
'ible, may be defended	To depop'ulate, to lay waste
'ive, serving to defend	Department, behaviour
fer', to put off	Depos'itory, a place where things
'ence, respect, submission	are lodged [cf another
ency, a defect, a want	To depos'ite, to trust in the hands
ent, wanting	To dep'recate, to pray against
'ition, description, explana-	To depr'iate, to lessen in value
te, certain, limited	Depredation, a robbing, spoiling
'itive, determinate, express-	Depressed, cast down
'ice, a challenge	To depress', to cast down
'y, to challenge	Dep'uty, one who act in the name
	of another
	To dep'ute, to empower

Dereliction, an utter forsaking	To digress', to turn from the subject
Derision, scorn; a laughing-stock	To dilate, to extend, to widen
'To deride, to laugh at	Dilatory, slow, slothful
Bernier resort, last resort	Dilemma, a vexatious alternative or choice
Derogation, a lessening, detraction	[ter]
Derog'atory, lessening the value	To dilute, to make thin with water
'To derogate, to detract, to lessen	Diminution, a lessening
'To deservy, to spy out	To dimin'ish, to make less
'To designate, to appoint	Din, a noise
'To delish, to cease from	Direful, dreadful, dismal
'To despond, to despair	To disannul', to make void
To destine, to appoint [stroy	To disburse, to expend money
Destuctive, which tends to de-	To discard, to turn away, dismiss
Desultory, unconcerned	Disciple, a scholar
Detachment, a party sent off	To disclaim, to disown
To detach, to separate, to send off	To disclose, to reveal
Deta'il, a minute relation	Discom'fiture, loss of battle
To detect, to discover; find out	To discomfit, to defeat
To detect', to discourage	To disconcert', to unsettle, to discompose the mind
Detestation, abhorrence	Disconsolate, sad, without comfort
'To detect, to hate, to abhor	Discreet, prudent, cautious
Detraction, slander	Discrimination, a distinction
'To detract, to lessen, to slander	To discriminate, to make a distinction
Dctr'inent, damage	[tion]
Detrimental, hurtful	Discussion, examination of a question
'To detrude, to thrust down	To discuss, to examine, to argue
Devastation, havock, waste	To disembo'gue, to blow out
'To develop, to unfold, unravel	To disfranchise, to deprive of chartered rights
To deviate, to wander from the way	To disgorge, to vomit
Devi'ce, contrivance, emblem	Disgust', aversion, dislike
'To devise, to contrive	Disgustful, nauseous
Devoid, destitute [succession	To disgust', to give dislike
To devolve, to roll down, fall by	Dishabille, an undress
Devotion, piety, worship	Dish'e'veeld, disorderly, loose
Devout, pious, religious	Disjunction, a disjoining
Dexter'ity, activity	Disjunctive, separating
Dexterous, expert, active	Disk, the face of the sun
Diabolical, devilish	To dislocate, to put out of joint
Diadem, a crown [or more	Dispar'agement, disgrace
Dialogue, a discourse between two	Dispar'ity, inequality
Diameter, the distance through the centre of a circle	Dispasionate, cool, calm
Eiametrically, directly opposite	To dispel, to drive away
Didac'tick, doctrinal	Dispensation, a distribution
Dif'idence, want of confidence	To dispense, to distribute, to exempt, to excuse
Dif'ident, not confident, distrustful	Dissection, the act of separating the parts of a body
Dif'se, widely spread [ing	To dissect, to divide; examine
Dif'sive, spreading far [solve	To disseminate, to scatter
'To digest', to set in order, to digest	
Digression, a turning from the subject	

ulation, a dissensibl ilar, unlike	Eccen'trick, irregular
ution, extravagant spending 'spate, to disperse; to spend avagantly	Ech'o, a sound returned
s'tion, a dissolving; death uble, that may be dissolved	Eclat, splendour, lustre
utē, loose, debauched ant, discordant	Eclaircissement, explanation
tion, an enlarging tend, to stretch out	Ecoulogue, a pastoral poem
h, a couple of verses	Econom'ical, frugal, prudent
lik', to drop, to flow gently	Econ'omy, prudent management
stort, to twist; deform	Ec'stacy, excessive joy
is, sundry, several [trary se, various, different, con- fity, difference, variety	Ecstas'ick, enraptured
ver'sify, to variegate	E'dict, a proclamation
sion, a turning aside vert, to turn aside; to en- ain	E'difice, a building
vest', to strip, make naked	To effa'ce, to blot, deface
ation, a foretelling	Effecti've, able to produce effects
vine, to foretell	Effem'inacy, softness; loose pleas- ure
e, heavenly	Effem'inate, tender, voluptuous
ial, daily	Effervescence, a boiling up
vulge, to disclose	Effica'cious, powerful
e, easy to be taught	Efficacy, power to effect
ment, direction, instruction	Efficient, producing effects
ia, an established principle	Elf'igy, an image, a resemblance
at'ical, positive	Elflorescence, a blowing out as a flower
f'ick, relating to home	Efflux, a flowing out
ion, a gift	El'fort, a struggle
ir, a giver	Efful'gence, lustre, brightness
iant, sleeping	Efful'gent, bright, shining
l'ogy, a giving glory to God	Effu'sion, a pouring out
ia, a play	Eゴotism, self-commendation
at'ick, theatrical	Eゴotist, one who praises himself
ry, dismal, mournful	Egre'gious, eminent; shameful
l, a fool, an idiot	E grefs, a going out
ous, doubtful	Ejaculation, a shooting out; a fer- vent prayer
ile, pliable, tractable	To ejec', to cast out [ness
il'ify, to sweeten [sheet	Elab'orate, finished with exact-
ec'imo, having 12 leaves to a	To elapfe, to glide away
cate, an exact copy	Elastic'ity, spring or force in bod-
c'ity, double dealing; deceit	Ela'fick, springing back [ies
E.	
cty, } habitual drunken- cty, } nes	Elate, } puffed up; exalted
ion, a boiling up [centre	Election, choice
icit'y, a deviating from the	To elect', to choose; to select
	Elective, capable of being elected
	Electric'ity, attraction without magnetism [cur
	Elegance, beauty without grand-
	Elegant, neat, nice
	El'egy, funeral poem
	Elegi'ack, mournful
	Elevation, exaltation, dignity
	To el'eate, to make glad; to elev

Eligibil'ity, worthiness to be	To endue, to supply with grace
El'igible, fit to be chosen [chosen	En'ergy, power, force, vigour
To elope, to run away privately	Energet'ick, forcible, vigorous
To elu'cidate, to clear up	To ener'veate, to weaken
To elude, to escape by artifice	Ener'vated, weakened, enfeebled
Ely'sive, tending to elude [thens	To enflade, to scour the whole
Elysium, the heaven of the hea-	length of a work with shot
Elysian, exceedingly delightful	To enfranchise, to make free
To em'a'ciate, to grow lean	To engorge, to swallow, to devour
Emana'tion, the act of issuing from	To engrois, to monopolize
Emancipation, freedom from	To enhance, to rase the price
slavery [slavery	Enig'ma, a riddle
To emancipate, to free from	Enor'mity, great wickedness
Embargo, a stop or arrest of ships	Enor'mous, very great or wicked
Embarrassment, perplexity	Enraptured, transported with
To embarrass, to entangle	pleasure
To embel'lish, to adorn	To ensue, to follow, to succeed
To embezzle, to steal, and apply	To entail, to fix an estate so as it
to one's own use	cannot be transferred
Em'bлем, a picture	Entendre, the meaning of a word
Emblemat'ical, alluding to	Enthrall, to bring into slavery
Embrasfure, an opening in a fortif.	Enthu'siasm, heat of imagination
To embroil, to confuse [fication	Enthusia'stick, over zealous [tioe
Embryo, any thing unfinished	Enthusiast, one of a hot imagina-
'To emerge, to rise out of	To entice, to draw by fair prom-
Emer'gency, great necessity	Entire, whole, complete [flos
Emet'ick, provoking vomits	En'tity, a real being
Em'i'giant, going from one place	To envel'op, to surround, cover
to another	En'vy, vexation at another's prof-
To em'igrate, to remove	perity
Eminence, height, honour	En'vious, infected with ill-will
Eminent, high; remarkable	To en'viron, to surround
In'minent, hanging over, threat-	Enviro'ns, places adjacent
ening	Ep'ick, narrative; heroic
Em'i'sary, a secret agent; a spy	Epicu're, one given to luxury
Emulsion, a throwing out	Epidemic, } general; affecting
To emit', to dart, to issue out	Epi'demical, } great numbers
Emollient, softening	Ep'ilepy, convulsion
Fmol'ument, profit, gain	Epilep'tick, convulsed [a play
Emolum'ent, profitable	Epi'logue, a speech at the end of
Fmotion, disturbance of mind	Epis'copacy, government by bish-
Em'phasis, a remarkable stress on	ops
a word	Epis'copal, belonging to a bishop
Emphatic'cal, strong, forcible	Epis'tolary, relating to letters
Empyreal, aerial, refined	Epi'taph, an inscription on a tomb
Emulation, rivalry, contention	Epithet, a word expressing the
Emulous, desiring to excel	nature and quality of a thing
To em'ulate, to rival, to imitate	Epitome, an abridgment
Erc'o'nium, praise	To epitomise, to abridge
Encore, again, once more	Epo'ch, } a time from whence
Endowment, gifts; wealth given	Epo'cha, } we date
Endow', to enrich	Equanim'ity, evenness of mind

Equestrian, belonging to a horse	Excessive, beyond just bounds
Equilibrium, equality of weight	Exchequer, the place where the
Equivocal, uncertain, doubtful	King's money is kept
To equivocate, to use doubtful	To excite, to stir up
words [time	To exclaim, to cry out against
Era, an epoch; the account of	Excrecence, an irregular grow-
To eradicate, to pull up by the	Excruciating, tormenting [ing out
roots	To excrete, to torture; to ter-
To erase, to rub out, to destroy	ment [to clear of a fault
Erratick, wandering	To exculpate, to clear from blame,
Errata, mistakes made in printing	Excretion, a curse
Errour, a blunder, a mistake	Excretable, hateful, accursed
Erro'neous, full of errors	To excrete, to curse
Erudition, learning	Exegetical, explanatory [edi-
Eruption, a breaking out	Exemplar, a pattern to be imitat-
To eschew, to avoid, to shun	Exemplary, worthy imitation
Escutcheon, a shield with arms	To exemplify, to illustrate
Escort, a guard	Exemption, a freedom from; a
To escort, to guard; to convoy	privilege
Esculent, eatable	To exempt, to free from
El'fay, an attempt	Exhalation, a fume, steam, vapour
To essay, to attempt [stance	To exhale, to draw or send out
Essence, the nature of the sub-	vapours [quite off
Essential, very necessary	To exhaust, to drain, to draw
Estimation, esteem, opinion.	Exhaustless, inexhaustible
Estimable, valuable	Exhibition, a setting forth
E'ther, pure air	To exhibit, to show, to display
Ethe'real, heavenly; refined	To exilate, to make cheerful
Eth'icks, the doctrine of morality	Exigency, pressing necessity
Etiquette, ceremonious politeness	Exile, banishment
Etymol'ogy, derivation of words	Ex'it, departure; death.
'To evac'uate, to quit; to make	To exonerate, to free, disburden
void [news	Exorable, that may be entreated
Evangelist, a messenger of good	Exor'bitant, execrable; extra-
Evangel'ical, agreeable to the	Exordium, an introduction [gaut
gospel [pours	Exot'ick, a foreign plant
To evap'orate, to fly off in va-	Expansion, a spreading out [pen
Evasion, an excuse, shuffling.	To expand, to spread out, lay o'
Eva'sive, equivocating	To expa'tiate, to enlarge upon
To evade, to avoid; to shift off	To expel, to cast from the
Eve'tual, consequential	breast; by coughing
To evince, to prove, make plain	Exp'dient, proper, convenient
Eulogium, } praise	Expedition, speed; a warlike en-
Eulogy, } praise	To expedite, to hasten [terprise
Eu'charist, the Lord's supper	Expulsion, a driving out
Eu'phony, an agreeable sound	To expel, to drive out
Evolu'tion, an unfolding	Expiation, an atoning for a crime
To evolve, to unfold [re]flection	Expiatory, having power to atone
To exag'gerate, to heighten by rep-	To ex'piate, to atone for a crime
To exal'perate, to provoke, to en-	To expire, to breathe out; to die
rage [tions	Expiration, conclusion [nation
Exceptionable, liable to objec-	Explan'atory, containing an expla-

A P P E N D I X

Expletive, an unnecessary word	Factionous, given to faction; factious
To ex'plicate, to unfold	Fal'acy, a deceitful argument
Explication, tending to unfold	Falla'cious, deceitful
Explicit, plain, clear, open	Fal'lible, liable to mistake
Explosion, a discharge of gun-powder	Fanat'icism, religious frenzy
To explode, to cry down	Fanat'ical, mad, frantick
To explore, to search out	Fanat'ick, an enthusiast
Exposition, an explanation	Fanta'stick, whimsical
Expositor, an interpreter	Farina'ceous, mealy [gredient
To expostulate, to reason with	Farrago, a confused heap of
Expostulatory, reasoning with	Fascina'tion, an enchantment
To expound, to explain	To fascinate, to bewitch; to c
Expulsion, a driving out	Fastid'ious, disdainful [cha
To expel', to drive away	Fatigue, labour; toil
To expunge, to blot out; to efface	Feasible, practicable, possible
Ex'quisite, excellent; complete	Feat, an exploit
Ex'tant, now in being [tion	Feculent, full of dregs
Extem'pore, without premeditation	Fecund'ity, fruitfulness
Extempora'neous, uttered without premeditation	Fecund, fruitful
Extem'porary, without study	Fed'eral, relating to a league
To extem'porize, to speak extem-pore	Feint, a false show
[gating	Felic'ity, happiness
Exten'uation, a lessening or mitigation	To felicitate, to make happy; to congratulate
To extenuate, to lessen, palliate	Fell, fierce, savage
Exte'rior, outward [drive away	Fel'on, a capital crime
To exterminate, to root out, to	Felo'nious, villainous, wicked
Exter'nal, outward	Fermentation, a gentle and slow motion of the particles [be
Extinct', extinguished, at an end	To ferment, to work as leaven;
To extirp'ate, to root out, destroy	Fero'city, fierceness, cruelty
Extortion, a wresting, or drawing by force	Fero'cious, fierce, savage
To extort, to draw by force	Fertil'ity, fruitfulness
Extra'neous, foreign, outward	Fer'tile, fruitful
To ex'ticate, to disentangle	Ferv'ency, heat, zeal
Extrin'sick, outward [dance	Fer'vent, hot, zealous
Exuber'ance, over-growth; abundance	Fervour, heat, zeal
Exuber'ant, over-abundant	Fervid, hot, zealous
Exulta'tion, joy, triumph	Festival, a feast
To exult, to rejoice greatly	Festiv'ity, a feast, joyfulness
 F.	
Fab'rick, a building	Festive, pertaining to a feast, joyful
To fabricate, to build, to construct	Fet'id, offensive, rank [co
Fa'ble, a story devised for the sake	Feud, a quarrel
Fab'u'los, feigned [of instruction	Feudal, held from a lord
Face'tious, gay, merry, witty	Fibre, a small thread
Facil'ity, easy in the performance	Fiction, a story invented
Faci'le, easy to be done	Fic'tious, } counterfeit
To facili'tate, to make easy	Fidel'ity, faithfulness
Faction, a party in a state, discord	Fidu'cial, steady, undoubting
	Fiend, a devil

, to steal	Fracture, a breaking.
clonging to a son	Frag'ile, brittle.
, revenue, income	Fra'rance, sweetnes of smell.
t"r, one who collects the es	Fra'grant, sweet-smelling.
artifice, stratagem.	To franchise, to make free.
foppish	Frangible, easily broken.
limited.	Frank, open, sincere.
a cleft	Frantick, mad.
weak, limber-	Frater'nty, a society.
tion, a whipping:	Frater'nal, brotherly.
elet, to whip	Fraud'ulent, trickish.
us, wicked; villainous.	Eraught, loaded, filled.
cy, a burning; heat, fire	Friction, a rubbing together.
t, burning, notorious.	Frigid'ity, coldness, dulness.
au, a torch.	Frig'id, cold, dull.
it, windy; empty.	Frivol'ity, want of importance.
it, to strew about dressed.	Friv'olous, trifling.
, a taste, a relish.	Fro'ward, ungovernable.
to take off the skin	To fructify, to produce fruit.
, furnished with feathers	Frugal'ity, good husbandry.
vift, nimble	Fru'gal, sparing, not prodigal.
ity, compliance.	Fruit'ion, enjoym:nt; possession.
; pliant, complying.	To frustrate, to disappoint.
a bending.	Efugitive, wandering; a vagabond.
thin; slight; weak.	To ful'minate, to make a noise like thunder.
t, nimble; pert; talkative	Ful'some, nauseous, offensive.
belonging to a flower	Function, an office.
flushed with red	To furbish, to polish.
ion, motion, change, un-	To furl, to draw up, contract.
nty [uncertain state	Fusion, a melting.
tuate, to float, to be in an	Fusible, may be melted.
', the state of flowing	Futil'ity, want of solidity.
not solid, flowing	Fu'tile, trifling, talkative.
the place where the rays	
; the centre	
a weak side; a failing.	G.
to defeat	Gar'ruloua, talkative.
, leaves	To gasconade, to boast, to brag.
ent', to cherish;	Gaudy, showy.
lle, to carels.	Gelid, extremely cold.
provision	Genealogy, family descent.
ige, to plunder.	To.gen'erate, to produce.
c, passable without boats	Ge'nial, tending to propagation.
c, to pass through a river	Geog'raphy, a description of the earth [raphy.
bode, to foretel [vent	Geograph'ical, belonging to geog.
tal, to anticipate; to pre-	Geom'etry, the science of quantity, extension or magnitude.
able, terrible, frightful	Geomet'rical, pertaining to geom.
ous, accidental	Germinat', a sprouting [try.
any mineral or shell	Ghominfly, like a ghost; horrible.
r, to cherish; to nurse	Gherkin, a pickled cucumber.
a squabble.	

Gigan'tick, like a giant	Hospitable, kind to strangers
Gleam, a sudden shoot of light	Human'ity, the nature of man ; benevolence
Glee, joy, gaiety	Hu'man, belonging to man
Glu'inous,ropy,sticky	Huma'ne, kind; compassionate
To gorge, to swallow	Hu'mid, wet, moist
Gor'geous, fine, showy	Humili'ty, modesty, humbleness
Commandizer, a great eater [ly	Hyme'neal,pertaining to marriage
To gor'mandize, to eat ravenously	Hypo'chondri'ack, } melancholy.
Grada'tion, a regular process	Hypo'chondri'acal, } Hypoth'eis, a system framed up on supposition
Gramivorous, feeding on grass	Hypo'thetic, supposed
Grani'vorous, living on grain	I.
Gratis, freely, for nothing	Iden'tical, the same
Gratu'ity, a present	Jejune, hungry, empty
Gratu'itous, voluntary, free	Igneous, containing fire
Grat'ulatory, expressing joy [tre	Igno'ble, mean, of low birth
Gravita'tion, a tending to the cen-	Ig nominy, disgrace
Greeting, saluting; congratulating	Igno'minous, disgraceful
Grima'ce, an air of affectation;	Igno'ramus, a foolish fellow
a wry mouth [ural	Illegit'mate, born out of wedlock
Grotto'que, comical, coarse, unnat-	Illic'it, unlawful
To guarantee, to defend	Illumina'tion, brightness
Guile, deceit, craft	To illume } to enlighten, to or illumine, } adorn
Guitar, a stringed instrument	To illuminate, a false show; mockery
Gymna'stik, relating to strong	Illu'sive, deceiving
exercises	Illu'sory, deceiving, fraudulent
H.	Illustration, a making clear or evi-
Hal'vit, state of a thing; custom	dent [plain.
Habit'ual, customary	To illustrate, to enlighten; to ex-
Halcyon, happy, quiet	Illust'rious, noble, eminent
Hallelujah, praise ye the Lord	Imbecil'ity, weakness
Harangue, an oration	To imbibe, to drink in
To harangue, to make a speech	Inmac'ulate, unspotted
Harbinger, a fore-runner	To immolate, to sacrifice
Har'lequin, a buffoon in a play	Immu'nty, privilege, exemption
Harmony, agreement in sound	Immutable, unchangeable
Harmonious, well agreed; musical	To impair, to make worse
Hemisphere, half of the globe	To impale, to fence in
Hered'itary, descending by inher-	To impart, to communicate
itance	Impeachment, an accusation
Hesitation, a pausing; stammering	To impeach, to accuse by publick
To hes'itate, to pause; to stammer	authority
Her'erodox, differing from the	Impediment, a hindrance
true church [opposite	To impede, to hinder, to obstruct
Heteroge'neous, unlike in nature,	To impel', to urge forwards
Hic'cous, horrible, shocking	To impend, to hang over
Hi'erarchy, sacred government	Impenitent, unrepenting
Hilar'ity, gaiety, mirth	
Homoge'neous, of the same na-	
ture, or kind	
Hofap'na, glory to God	
Hospital'ity, kindness to strangers	

Imperceptible, not to be perceived	Incom'parable, will not admit of comparison
Impetuous, haughty, insolent	Incompat'ible, inconsistent
Impertinence, folly, intrusion	Incomprehensible, not to be comprehended or contained
Impertinent, meddling, intrusive	Incongruity, dis-agreement, inconsistency
Imperious, unpassable	Incon'gruous, inconsistent
Impetuosity, violence, fury	Inconsolable, not to be comforted
Impetuous, violent, fierce	Incontestable, not to be disputed
Im'petus, force	Incontinence, unchastity
To impinge, to dash against	Incontinent, unchaste; inconstant
Impious, wicked; profane	Incur'rigible, bad, past correction
Implac'able, not to be appeased.	Incred'ible, not to be believed
Implic'it, resting upon another	In'cre'ment, increase
To impl'o're, to ask, to beseech	Incre'cent, increasing
Importu'nty, an eager pressing or e: ging	To inculcate, to impress by frequent admonition
Impor'tunate, incessant in solicitation	Incumb'ent, resting upon
To importu'ne, to request earnestly and often	To incur', to become liable
To impo'se, to enjoin as a duty	Incur'sion, an inroad
Im'potence, a want of power	Indefatig'able, unwearied
Im'potent, weak, feeble	Indef'a'ble, not to be cut off
Impractic'able, impossible	Indel'inite, unlimited
Imprecation, an invocation of evil, a curse	Indel'ible, not to be blotted out
To im'precate, to invoke evil	Indem'ni'ty, an exemption from punishment
Impregnable, not to be taken	To indem'nify, to secure against loss or punishment
To impres', to force, to stamp	To indent', to mark with inequalities; to bargain.
Improvid'ent, wanting thought	To indicate, to point out
To impu'gn, to attack	Indic'ative, pointing out
Impu'sive, communicated force	Indig'ence, poverty
To impel', to urge forwards	Indig'ent, poor, needy
Impu'sive, having power to impel	Indig'uity, an insult [insult]
Impu'nty, without punishment	Indig'nant, angry; enraged at all
Imputa'tion, a charge, censure	Indiscrim'inate, without distinction.
To impute, to charge upon	Indispen'sable, not to be spared; [necessary]
To incen'se, to provoke [tire,	Indisposition, disorder of health
Incen'tive, an incitemen't or mo-	Indisposed, unfit, disordered
Incess'ant, unceasing	Indis'oluble, that cannot be dissolved
In'cest, marriage with one who is too near akin	Indivisi'ble, not to be divided
In'cident, a particular event	Indoc'ile, cannot be taught
Inciden'tal, happening	Indol'ence, laziness
Incision, a cutting in	Indol'ent, lazy
To incite, to stir up	Indu'bitable, not to be doubted
Inclen'ency, roughness, cruelty	To induce, to prevail with
Inclen'ment, rough, unmerciful	To induc't, to lead in
Incog', } in a state of conceal-	To induc'e, to supply; to furnish
Incog'nito, } ment	
Incoher'ent, inconsistent; loose	

Inebriated, drunken	Inim'ical, hostile, contrary
Ineffable, unspeakable	Inim'itable, not to be imitated
Inept', foolish, unfit	Initial, placed at the beginning
Inert', sluggish	To initiate, to admit; to instruct
Inestimable, above all price.	Injunction, a command
Inevitable, not to be elicated	To enjoin, to enforce
Inexhaustible, not to be drained or expended	In'nate, inborn, natural
Inex'orable, not to be moved by	Innova'tion, the introduction of
Inexplicable, not to be unfolded or explained	something new
Inex'tricable, not to be disentan-	Inno'ious, harmless
Infa'l'able, incapable of mistake	Innuen'do, a hint [insertion]
Infa'my, disgrace	To inoc'ulate, to propagate by
Infa'mous, base, scandalous	Inord'inate, irregular
Infan'tile, belonging to an infant	In'quest, an inquiry
Infan'try, foot soldiers	Inqui'etude, uneasiness
Infat'u'ated, misguided	Inquisitive, prying, curious
To infec't; to communicate bad	Infa'l'brious, unhealthy
Infec'tious, catching [qualities	Infanity, madness, frenzy
Infelicit'y, unhappiness	Insane, out of one's mind
In'ference, a conclusion from	Insa'tiable, not to be satisfied
premises	Inscription, an epitaph; any thing written
To infer', to conclude from.	To inscribe, to write in, or upon.
Infer'nah, very bad; hellish	Inscrutable, unsearchable
To infest', to disturb, to plague	Insep'arable, not to be separated
In'sidel, an unbeliever	To insert', to place among other
Infin'ity, an endless number	Insi'dious, treacherous [things]
Infinite, unbounded	Inmagn'icant, without meaning
Inflam'matory, inflaming.	To insin'uate, to hint artfully
To inflate, to puff up.	Insp'id, without taste or spirit
To inflect, to bend, turn.	In'solence, pride, haughtiness
Inflex'ible, immovable	In'solent, haughty, overbearing
To inflict', to lay upon.	Insol'vent, unable to pay debts
Inflix, a flowing in	To inspect', to look into; to over- see [fuse into
To insolate, to cover with leaves	To inspire, to breathe, or to in-
Infraction, a breaking	Instal'ment, a putting into office
To infract, to break.	To instal, to put into office or
To infringe, to violate; to destroy	possession [pressing on
Infusion, a pouring in.	Instance, example; urgency; a.
To infuse, to pour in	Instant, a short time; also urgent.
Inge'niuous, witty, curious.	prefling
Ingen'ious, fair, candid	Instanta'neous, done in an instant
Inglorious, mean; void of honour.	To infligate, to stir up to do evil.
Inglate, an ungrateful person	To instil, to infuse by drops, or
To ingratiate, to put into favour.	to insinuate [fion.
Ingre'dient, a component part	In'stinct, a natural desire or aver-
Ingres', an entrance; a coming in	In'sular, belonging to an island.
To inhale, to draw in with air	Inso'perable, unmountable
Inhe'rent, existing in	Integ'rit'y, honesty [standing
Inhol'pitable, unkind to strangers	Intellect'ual, relating to the under-
To inject', to throw or dart in	Intellec't, understanding

Intelligence, advice, or news; understanding	In'ventory, a catalogue of articles of merchandise
Intel'ligeant, knowing	Up'side down In'vertion, a turning inside out, or In'version, turned the contrary way
Intel'ligible, easy to be understood	To invert, to turn upside down
Inten'ce, vehement, anxious	To invest, to clothe; to adorn
Inten'te, diligent.	To inves'tigate, to search out
To inter', to bury [to obstruct	In'vertate, old, obstinate
To intercept', to stop; to seize;	Invid'ious, envious, ill-natured
Intercession, a prayer for another	To invig'orate, to strengthen
To intercede, to plead for another	Invin'cible, unconquerable
To interdict, to forbid, prohibit	Invi'olable, not to be broken or violated
Interdict', a prohibition	Invi'olate, unhurt, unbroken
Interim, intervening time	Inunda'tion, an overflowing of water
Inte'riour, internal; inner	
To interlard, to insert between	
Interlude, a play	
Intermediate, being between	
Inter'minable, unbounded	
Inter'nal, inward; within	
To interpose, to place between	
To interrogate, to examine by asking questions. { and there	
To intersperse, to mingle here	
To intervene, to come between	
Intervention, a coming between	
Intef'tate, dying without a will	
Intef'tine, inward; domestic	
To intrah', to shackle; to enslave	
To intim'ide, to frighten	
Intol'erable, not to be borne	
Intrep'idity, courage	
Intrep'iid, fearless	
Int'recate, entangled, perplexed	
Int'regu'e, secret correspondence	
Intrin'sick, inward, real	
Introduction, a leading in	
Introductory, paving the way	
To introduce, to lead in	
Intuition, a thrusting one's self into company	
To intrude, to come uninvited	
Intuition, immediate and clear seeing into	
Intuitive, beholding clearly	
Invali'd, a disabled soldier	
Invali'd, weak	
To inval'idate, to weaken	
Inval'u'able, above all price	
Invec'tive, a railing; sharp words; reproaching	
To inveigh, to exclaim against	
To inveigle, to allure; to seduce	
	In'vention, a publick pericalical festival
	Jubilant, uttering songs of tri-
	Judic'ature, a power to distribute justice
	Judic'atory, a court of justice
	Judic'ial, belonging to a trial, &c.
	Judic'ary, passing judgment
	Judic'ious, endowed with good judgment

Ju'gular, belonging to the throat
Jun'to, a cabal, a faction.
Ju'venile, youthful.

K.
Knob, a protuberance
Knoll, the top of a hill. [bell
To knoll, to ring or sound the

L.
Lab'yrinth, a maze full of wind-
ings
To lac'erate, to tear in pieces
Lachrymal, causing tears
Lacon'ick, short, concise
Lac'teal, conveying chyle
La'ity, the people, as distinct from
the clergy [ing over
Lam'bent, playing about; glid-
Lampoon, reproach, or abusive
Lang'or, faintness [language
Lan'guid, faint, feeble
Laple, a fall, a gliding
Lar'ceny, petty theft
Lasciv'ious, lewd, wanton
Lassitude, fatigue
La'tent, hidden, concealed
Laud, praise
Laud'able, praise-worthy
Laur'el, an ever-green tree
To lave, to wash
Lealing, falsehood, lies [will
Leg'acy, something given by a
Le gal, according to law
Legerdem'a'in, flight of hand.
Legible, that may be read
Legitimacy, lawful birth
Len'ity, mildness, mercy
Le'nient, gentle, softening
Letharg'y, great drowsiness
Letharg'ick, sleepy, heavy
Leg'islator, one who makes laws
Leg'islature, the power that
makes laws
Levee, crowd of attendants
Levity, lightness, vanity
Li'bel, a defaming
To li'bel, to defame
Liberal, free, beautiful.
To lib'erate, to set free
Lib'ertine, a dissolute person
Libid'inous, lewd, licentious

Licen'tious, unrestrained.
Liege, a sovereign } together
Ligament, a band to tie parts
Limpid, clear, transparent
Liq'uid, dissolved, fluid
To liq'uidate, to clear away; to
lesser debts
To liq'uity, to melt; to grow clear
Lin'eal, descending in a right line
Lit'tlefs, careless, indifferent
Literati, the learned
Lit'erat, according to the primi-
tive meaning.
Literary, belonging to learning
Lit'erature, learning; skill in let-
ters
Litig'ious, inclined to law-suits
Lit'urgy, the form of common-
prayer
Liv'id, discoloured, as with a blow
Loc'al, relating to a place
Log'arithms, a series of useful
numbers
Log'ick, the art of reasoning
Logician, one skilled in logick.
Longev'ity, long life
Loquac'ity, too much talk.
Loqua'cious, full of talk.
Lore, doctrine; instruction
Lough, (pron. *lok*) a lake
Lu'cent, } shining; clear in:
Lu'cid, } thought
Luciferous, giving light.
Lu'cre, gain, profit
Lu'crative, bringing gain
Lucubra'tion, nocturnal study
Luca;bratory, composed by can-
dle-light
Lu'dicrous, merry, ridiculous
Lu'minary, any body which gives
Lu'minous, bright, shining [light
Lu'nacy, madness
Lu'nar, pertaining to the moon
Lu'natick, affected by the moon.
Lu're, an enticement
Lu'rid, gloomy
Lu'cious, sweet, pleasing
Lu'stre, brightness
Luxu'riance, excess of plenty
Luxu'riant, superfluously plenty
Lux'ury, excels in eating, dress,
or pleasure

ious, voluptuous [water]	Mathemat'icks, the science of number and measure
), pure transparent liquor;	Mater'nal, motherly
k, belonging to a harp	Matrimony, marriage
 M.	Maugre, notwithstanding
ic'erate, to make lean	Maxim, a leading truth
in'a'tion, contrivance ; a	Meager, lean, starved
icious scheme [trive	Mean'der, a serpentine winding
ich'iniate, to plan ; to con-	Mech'anism, action according to mechanical laws
ne, an engine	Mechan'ick, a manufacturer
ic'u'late, to spot	Med'ical, relating to healing
ek, enchanting	Medic'inal, having the power of healing
anim'ity, greatness of mind	To med'itate, to muse, to contrive
anim'ous, brave, heroick	Medio'crity, middle rate or state
if'cent, grand, splendid	Me'dium, state or place
etism, the power of the	Med'ley, a mixture
l'stome	To me'liorate, to make better
itude, greatness	Mellif'erous, producing honey
ig'nify, to enlarge	Mellit'uent, flowing with honey
tick, stately, royal	Mer'ace, a threat
ly, sicknes	Me'nial, domestic
ontent', disaffected	Men'tal, belonging to the mind
actor, a criminal	Mer'cantile, trading ; commercial
'olence, ill-will ; spite	Mer'cenary, mean ; selfish ; hav-
'olent, ill-disposed	Meretric'ious, lewd, gaudy
ious, full of malice	Meridian, mid-day
nity, malice	Messie'urs, sirs, gentlemen
'nant, malicious, envious	Met'aphor, a change from natural to figurative
gn, malicious	To metamer'phose to change
mon, riches	To mete, to measure [chael
able, capable of being	Nich'aelmas, the feast of St. Mi-
ad by beating	Mi'croscope, a magnifying glass to view the planets
incipitate, to enslave	Mil'itant, fighting
arin, a Chinese magistrate	To mil'itate, to oppose [years
late, a command	Millenn'i'um, Christ's reign of 1000
lo, a fruit and pickle	Min'iature, a representation in a small compass
s, ghost, shade	Min'ion, a dependant
cuvre, skilful management	Mir'ror, a looking glass
on, a great heuse [slaves	Mis'cellany, } composed of va-
mision, act of releasing	Miscella'neous, } rious kinds
ianumit, to release from	Mis'creant, a vile wretch
ery } of an army	Mis'file, thrown by the hand
chal, the chief commander	Mission, a sending [religion
n, the border	Missionary, one sent to propagate
e, } belonging to the sea	To mit'igate, to moderate
ime, } ne, reprisal	Mi'tre, a bishop's cap
uee', an officer's tent	
a place of publick traffick	
ter'a'de, a masked assembly	
al, warlike	
cre, butchery ; slaughter	

To mod'ify, to shape [proportion		Mythol'ogy, a system of fables
Mod'ulation, agreeable harmony,		Mytholog'ical, relating to fables
To modulate, to form sound to a certain key or note		
Moiety, half	N.	
Mol'lient, softening	Narrative, w ^t relation ; relating	
To mol'lify, to soften	Nasal, belonging to the nose	
Mo'mentary, lasting for a moment	Nativity, birth	
Momen'tous, important	Na'tive, one born in any place	
Mon'archy, government by a king	Na'tal, relating to birth	
Monarch'ical, governed by a king	Nausea, a sickness in the stomach	
Mon'astery, a religious house ; a convent	Nau'feous, loathsome	
Monast'ick, belonging to a monk	To naufeate, to loathe	
Monition, a warning	Nau'tical, belonging to seamen	
Mon'itor, one who warns ; in forms of duty	Nec'tar, the drink of the gods	
Monop'oly, sole privilege of selling	Nectareous, sweet as nectar	
To monop'olize, to engross sole power of selling	Nectarine, a fruit of the plum kind	
Monop'olist, one who engrosses a trade to himself	Nef'a'rious, wicked ; abominable	
Monot'on'y, want of variety in	Neg'ative, denying	
Monunmen'tal, preserving memory	Negotia'tion, treaty of business	
Moral'ity, the doctrine of the duties of life	To nego'tiate, to treat with ; to traffick	
Mor'al, regarding vice or virtue	Neth'er, lower, nervous, vigorous	
Mor'bid, diseased, infectious	Nig'gard, a miser	
Moro'se, peevish, sour	Nig'gardly, mean, sordid	
Mosque, a Mahometan temple	Ninny, a fool	
Motive, a moving cause	Noctur'nal, nightly	
Mucilag'inous, slimy	Noisome, noxious, offensive	
Mulct, a fine [tiplicity	Nom'inal, only in name, not real	
Multifa'rious, having great mul-	To nom'inate, to name	
Multiplic'ity, a being manifold	Non-entity, non-existence	
Munic'pal, belonging to a corpora-	Nen'plus, a puzzle	
Munificence, bounty, generosity	Notori'ety, publick knowledge	
Munif'cent, bountiful	Noto'rious, publickly known	
Mu'r'al, belonging to a wall	Nov'el, new, strange	
Muscular, belonging to muscles	Nov'ice, one unlearned	
Muse'um, a place where curiosi- ties are kept	Nox'ious, hurtful, guilty	
Mutabil'ity, changeableness	Nu'gatory, trifling [offensive	
Mu'table, changeable	Nuifance, something hurtful or	
To mu'tilate, to cut off ; to man- gle ; to change	Null, void, of no force	
Mu'tilated, maimed ; defective	Nup'tial, belonging to marriage	
Mu'tual, acting in return [and	Nurture, food ; education	
Myr'iad, the number of ten thou-	Nu'triment, nourishment	
Myst'ick, } obscure, secret	Nu'tritive, } nourishing	
Mystical, } obscure, secret	Nutrit'ious, }	
	O.	
	Obdu'racy, hardness of heart	
	Obdu'rate, hard-hearted ; impeh-	
	Oblation, an offering [ual	
	Ob'ligatory, binding	
	Oblique, slant	

uity, a going astant	Op'ulence, wealth, riches
lit'erate, to blot out	Op'ulent, rich, wealthy
ion, forgetfulness	O'ral, delivered by mouth
juy, slander	Or'bit, the line in which a planet
tious, liable; exposed	moves [colour is made]
n'ity, lewdness	Or'chal, a stone from which a blue
'ne, immodest	Or'chestr, the place for the mu-
rity, darkness of meaning	sicians
're, dark; difficult	O'rient, { coming from the east
juies, funeral rites	Oriental, } [parent
uious, obedient, compliant	Orphan, a child who has lost a
c'te, out of use	Or'todox, found in doctrine
ep'rous, clamorous	Orthog'raphy, right spelling
struct, to hinder	Ostensible, apparent
tion, a breaking in upon	Ostenta'tion, vain show
tru'de, to break in	Ostenta'tious, full of show
fe, dull; blunted [covered	O'vert, open, publick
ous, open, plain, easily dif-	O'verture, a proposal
viate, to prevent or hinder	To outvie, to excel
en'tal, western	
t', hidden, secret	
tation, employment	P.
'copy, to possess [happens	Pacif'ick, peaceable
'rence, any thing which	Pag'eantry, pomp, show
cut', to appear; to happen	Pag'eant, pompous, showy [uate
ar, known by the eye	To pal'liate, to excuse, to exten-
f'rous, sweet, perfumed	Pal'id, pale
iom'y, careful management	Palm, victory
om'ical, frugal, saving	Pal'pable, that may be felt
ial, coming from authority	To pal'pitate, to beat at the heart
ious, too forward in unasked	Panegyr'ick, an eulogy; praise
dnesses	Panegyr'ist, one who writes pane-
gle, to look at flyly	Pan'ick, a violent fright [gyricks
'tory, having the sense of	Par'amount, a chief
re, a game at cards [smelling	Par'amour, a lover, wooer
n, a good or bad sign	Par'aphrase, an explanation in
ious, foreshowing ill	many words
p'otence, almighty power	Paren'tal, belonging to a parent
p'otent, all-powerful	Par'ity, equality [ty
science, infinite wisdom	Parley, conference; an oral treat-
scient, all-knowing	Paro'chial, belonging to a parish
oze, to drop out slowly	Par'ody, a change of another's
'ity, darkness	Par'oxism, a fit [words
jue, dark	Par'simony, frugality; niggardli-
o'fc, laborious	ness
te, causing sleep [opinion	Parfimo'nious, sparing, covetous
ionated, stubborn; stiff in	Participation, a partaking of
'nent, an antagonist	To partic'i-pate, to partake of
rtunely, seasonably	Par'shal, belonging to the par-
o'brious, reproachful	ver
k, relating to light	
n, choice	Paquinade, a lampoon

Pat'ent, a grant of an exclusive	Philan'tropy, the love of man-
Paternal, fatherly [right	kind [kind
Pellu'cid, clear, bright	Philan'tropist, a lover of man-
Pen'ance, atonement	Philip'pick, a sharp reproachful
Pen'iience, sorrow for sin	writing
Penitent, sorrowful for an offence	Phil'o-logy, grammatical learning
Pensive, thoughtful, sorrowful	Philolog'ical, grammatical; criti-
Pen'u-ry, poverty	cal [knowledge
Penu'rious, sparing; niggardly	Philosop'hy, moral or natural
Peradventure, perhaps, by chance	Philosop'ical, belonging to phi-
To perambulate, to walk through	losophy
Percep'tible, that which may be	Phlebot'omy, blood-letting
Percussion, a striking [perceived	Plegmat'ick, dull; abounding in
Per'emtory, absolute	Phrase, a mode of speech [phlegm
Peren'niity, duration	Phraseol'ogy, style, diction
Peren'cial, perpetual	Physiog'nomy, the art of judging
Perfid'y, treachery	Pique, a grudge [by facets
Perfid'ious, false to trust	To pique, to provoke, to vex
To per'forate, to pierce through	Pit'tance, a small allowance
Per'manent, durable	Pla'cable, may be appeased
To per'petrate, to commit a crime	Plac'id, gentle, quiet [writings
Perpetu'ity, a duration to all fu-	Pla/giarism, a stealing of other's
turity	Pla'intive, mournful [form
Perpetual, never ceasing	Pla/stick, having power to give
Perquis'ite, a gift over and above	Plaudit, applause
settled wages	Pleche'ian, one of the lower people
To persevere, to persist in	Ple'nary, full; complete
To person'ify, to change from	Plen'ipoten'tiary, one invested
things to persons	with full power
Perspic'u-ty, clearness	Plen'itude, fulness
Perspic'u-ous, easy to be seen	Pleth'ory, fulness of habit
Perpira'tion, a sweating	Pleth'orig'k, having a full habit
To perspi're, to sweat; to pass	Pli'ant, bending, limber
through the skin	To plod, to toil, to drudge [our
To pertain, to belong to	Plume, a feather; a token of hon-
Pertinac'ity, stubbornness	Pneumat'icks, the doctrine of
Fertile'ous, obstinate	Poignancy, sharpness [the air
Per'tinent, just to the purpose	Poignant, sharp, biting
Perturba'tion, disquiet of mind	Polem'ick, controversial
Perturbed, disturbed	Police, the regulation of a place
To pervade, to pass through	Pol'ity, a civil constitution
Perverse', obstinate	Politicks, science of government
To pervert', to turn from the right	Politick, prudent; artful
Per'venus, admitting passage	Polit'ical, relating to politicks
Pestif'orous, destructive	Politician, one skilled in politicks
To pet'rify, to turn to stone	Polyg'ammy, plurality of wives
Pet'u-lance, sauciness	Pompos'ity, ostentationfulness
Pet'u-lant, saucy	Pom'pous, splendid, magnificent
Pha'lax, a square troop of men	Ponderos'ity, heaviness
Phan'tom, a fancied vision	Pon'derous, heavy, weighty [the
Ph'e-nix, a remarkable bird [ance	To pop'ulate, to increase in pe-
Phaerom'enon, a strange appear-	Population, the number of pe-

Pop'ular, pleasing to the people	To preju'dicate, to determine without evidence [sore
Pop'u'ous, full of people	Preliminary, previous, going before
Po'relain, China-ware ; an herb	Prel'ude, introduction [soon
Po'rtable, that may be carried	Premature, too hasty ; ripe too
Po'rtal, a gate ; the arch of a gate	To premeditate, to think beforehand
Porten'tous, foreboding	Prem'ises, antecedent matter
To portend, to foretoken	To premi'se, to lay down premaises
Po'rtriture, a picture from life	Pre'mium, reward
To poira'y, to paint	Premon'itory, previously advising
Polte'rior, following ; placed after	Prepon'derance, greater weight
Posthumous, published after one's	To prepon'derate, to out-weigh
Postmerid'ian, afternoon [death	Prepossession, a prejudice [judice
To postpone, to put off	To prepossess', to engage ; to prej-
Po'table, that may be drunk	Preposterous, wrong, absurd
Po'tentate, a sovereign prince	Prereq'uisite, previously necessary
Po'tent, powerful	Prerog'ative, peculiar privilege
Po'tion, a draught	Pref'age, a foretoken
Prac'ticable, performable [nent	To pref'age, to foretoken
Pragmat'ical, meddling, impert-	Pre'science, foreknowledge
Preb'endary, a stipend in a cathe-	Prescription, medical receipt
dral	To prescri'be, to direct
Prec'a'rious, uncertain, dependent	To preside, to be set over
To prec'e'de, to go before	Pretext', a pretence [sle
Prec'e'dent, going before	To prevar'cate, to cavil ; to flus-
Prec'e'dent, an example	Pre'vious, going before
Prec'i'pice, a perpendicular fall	Pri'mary, first in station
Precip'itancy, rash haste	Prime, first
Precip'itant, rash, hurried	Pri'me'val, such as was at first
To precip'itate, to throw headlong	Prim'i'tive, ancient, formal
Preci's'on, exactness	Primogen'iture, a being first born
Preci'se, exact	Pri'or, former, going before
Preci'sly, exactly	Pri'sim, a kind of glass
To preclude, to shut out, prevent	Pri'stine, ancient
Pred'atory, plundering	Priva'tion, a depriving
Predecessor, one going before	Probability, likelihood
Predes'tination, pre-ordination	Probation, proof ; trial
To pred'es'tinate, to decree irre-	Proba'tionary, serving for trial
sistibly [ment	Proba'tioner, one upon trial
Predic'ament, a class, arrange-	Prob'ity, honesty, goodness
To predi'ct, to foretel [your	Prob'lcm, a question proposed
Predilection, prepossession in fa-	Problematical, uncertain ; disputable
Predom'inant, prevalent, ascend-	Proc'ess, a method ; course of law
ant [over	Procrastination, a delay [lay
To predom'inate, to prevail in or	To procrastinate, to put off, de-
Pre-em'ience, precedence, supe-	Prod'igal, wasteful
riority [ers	Productive, producing
Pre-em'inent, excellent above oth-	Prod'igy, a surprising thing
Pre-existence, existence before-	Prodigious, amazing, astonishing
hand	
To pre-exist, to exist before	
Prefer'ment, advancement	
To prefix', to place before	

APPENDIX

Pat'ent, a grant of an exclusive	Philan'tropy, the love of man-
Paternal, fatherly	[right] kind [kind]
Pello'cid, clear, bright	
Pen'ance, atonement	
Pen'itence, sorrow for sin	
Penitent, sorrowful for an offence	
Pen'sive, thoughtful, sorrowful	
Pen'ury, poverty	
Pen'u'rious, sparing; niggardly	
Peradventure, perhaps, by chance	
To perambulate, to walk through	
Percep'tible, that which may be	
Percussion, a striking [perceived	
Per'emtory, absolute	
Peren'itiety, duration	
Peren'nial, perpetual	
Perfid'y, treachery	
Perfid'ious, false to trust	
To perforate, to pierce through	
Per'manent, durable	
To per'petrate, to commit a crime	
Perpet'u'ity, a duration to all fu-	
turity	
Perpetual, never ceasing	
Per'quisite, a gift over and above	
settled wages	
To perseve're, to persist in	
To person'ify, to change from	
things to persons	
Per'spicu'ity, clearness	
Per'spic'u'ous, easy to be seen	
Perspira'tion, a sweating	
'To perspi're, to sweat; to pass	
through the skin	
To pertain, to belong to	
Pertinac'iety, stubbornness	
Fertia'cious, obstinate	
Per'tinent, just to the purpose	
Perturba'tion, disquiet of mind	
Perturbed, disturbed	
To pervade, to pass through	
Perverse, obstinate	
To pervert', to turn from	
Per'vious, admissi-	
Per'sifera'tion	

Pop'ular, pleasing to the people	To preju'dicate, to determine without evidence [fore
Pop'ulose, full of people	Preliminary, previous, going be-
Po'relain, China-ware; an herb	Prelude, introduction [soon
Po'rtable, that may be carried	Premature, too hasty; ripe too
Po'rtal, a gate; the arch of a gate	To premeditate, to think before-
Porten'tous, foreboding	hand
To portend, to foretoken	Prem'ises, antecedent matter
Po'rtrai'ture, a picture from life	To premise, to lay down premis-es
To porra'y, to paint	Pre'mium, a reward
Po'sterior, following; placed after	Premon'itory, previously advising
Posthumous, published after one's	Prepon'erance, greater weight
Postmerid'ian, afternoon [death	To prepon'derate, to out-weigh
To postpone, to put off	Prepossession, a prejudice [udice
Po'table, that may be drunk	To prepositif', to engage; to prej-
Po'tente, a sovereign prince	Preposterous, wrong, absurd
Po'tent, powerful	Prereq'uisite, previously necessary
Po'tion, a draught	Prerog'ative, peculiar privilege
Prac'ticable, performable [nent	Prefage, a foretoken
Pragmat'ical, meddling, imperti-	To prefage, to foretoken
Freb'endary, a stipend in a cathed-	Precience, foreknowledge
ral	Prescription, medical receipt
Prec'a'rious, uncertain, dependent	To prescri'be, to direct
To prec'e'de, to go before	To preside, to be set over
Prec'e'dent, going before	Pretext', a pretence [file
Prec'e'dent, an example	To prevar'icate, to cavil; to shuf-
Prec'i'pice, a perpendicular fall	Pre'veious, going before
Precip'itancy, rash haste	Pri'mary, first in station
Precip'itant, rash, hurried	Prime, first
To precipitate, to throw headlong	Prime'val, such as was at first
Preci'son, exactness	Prim'i'tive, ancient, formal
Preci'se, exact	Primogen'iture, a being first born
Preci'sely, exactly	Prior'ity, being first in rank
To preclude, to shut out, prevent	Pri'or, former, going before
Pred'atory, plundering	Prism, a kind of glass
Predilection, a bias before	Pristine, ancient
Predilection, predilection	Priva'tion, a depriving
To pre- dict, to foretell	Probability, like-lihood
predic'er, a teacher	Probation, proof; trial
predic'tion, foretelling	Proba'tionary, serving for trial
predic'tor, a teacher	Prob'a'tioner, one upon trial
predic'tor, a teacher	Prob'ity, honesty, goodness
predic'tor, a teacher	Prob'l'm, a question proposed
predic'tor, a teacher	Proble'matical, uncertain; disputa-
predic'tor, a teacher	Proce'ds, a method; course of law
predic'tor, a teacher	Procrastination, a delay [lay
predic'tor, a teacher	To procras'tinate, to put off, de-
predic'tor, a teacher	prod'igal, wasteful
predic'tor, a teacher	prod'uctive, producing
predic'tor, a teacher	prod'igy, a surprising thing
predic'tor, a teacher	prodigious, amazing, astonishing

Pat'ent, a grant of an exclusive
 Paternal, fatherly [right
 Pelly'cid, clear, bright
 Pen'ance, atonement
 Pen'itence, sorrow for sin
 Penitent, sorrowful for an offence
 Pen'sive, thoughtful, sorrowful
 Pen'ury, poverty
 Penu'rious, sparing; niggardly
 Peradventure, perhaps, by chance
 To perambulate, to walk through
 Percep'tible, that which may be
 Percussion, a striking [perceived
 Per'emtory, absolute
 Peren'nity, duration
 Peren'nial, perpetual
 Perfid'y, treachery
 Perfid'ious, false to trust
 To per'forate, to pierce through
 Per'manent, durable
 To per'petrate, to commit a crime
 Perpet'u'ity, a duration to all fu-
 turity
 Perpetual, never ceasing
 Per'quisite, a gift over and above
 settled wages
 To persevere, to persist in
 To person'ify, to change from
 things to persons
 Perspic'u'ity, clearness
 Perspic'u'ous, easy to be seen
 Perspira'tion, a sweating
 To perspi're, to sweat; to pass
 through the skin
 To pertain, to belong to
 Pertinac'ity, stubbornness
 Pertina'cious, obstinate
 Per'tinent, just to the purpose
 Perturbation, disquiet of mind
 Perturbed, disturbed
 To pervade, to pass through
 Perver'se, obstinate
 To pervert', to turn from the right
 Per'vious, admitting passage
 Pestif'erous, destructive
 To pet'rify, to turn to stone
 Pet'ulance, sauciness
 Pet'ulant, saucy
 Pha'lanx, a square troop of men
 Phant'om, a fancied vision
 Phe'nis, a remarkable bird [ance
 Pherom'anon, a strange appear-

Philan'tropy, the love of man-
 kind [kind
 Philan'thropist, a lover of man-
 Philip'pick, a sharp reproachful
 writing
 Phil'ology, grammatical learning
 Philolog'ical, grammatical; crit-
 ical [knowledge
 Philos'ophy, moral or natural
 Philosop'ical, belonging to phi-
 losophy
 Phlebot'omy, blood-letting
 Plegmat'ick, dull; abounding in
 Phrafe, a mode of speech [phlegm
 Phrafeol'o gy, style, diction
 Physiog'nom y, the art of judging
 Piique, a grudge [by-faces
 To pi que, to provoke, to value
 Pit'ance, a small allowance
 Pla'cable, may be appeased
 Plac'id, gentle, quiet [writings
 Pla'giarium, a stealing of other's
 Pla'intive, mournful [form
 Plaf'tick, having power to give
 Plaudit, applause
 Plebe'ian, one of the lower people
 Ple'tary, full; complete
 Plen'ipoten'tiary, one invested
 with full power
 Plen'situde, fulness
 Pleth'ory, fulness of habit
 Pleth'orick, having a full habit
 Pli'ant, bending, limber
 To plod, to toil, to drudge [our
 Plume, a feather; a token of hon-
 Pneumat'icks, the doctrine of
 Poignancy, sharpness [the air
 Poignant, sharp, biting
 Polcm'ick, controversial
 Police, the regulation of a place
 Pol'ity, a civil constitution
 Politicks, science of government
 Politick, prudent; artful
 Polit'ical, relating to politicks
 Politic'ian, one skilled in politicks
 Polyg'am y, plurality of wives
 Pompos'ity, ostentatiousness
 Pom'pos, splendid, magnificent
 Ponderosity, heaviness
 Pon'derous, heavy, weighty [ple
 To pop'ulate, to increase in peo-
 Popula'tion, the number of people

Pop'ular, pleasing to the people	To preju'dicate, to determine without evidence [fore
Pop'ulouis, full of people	Preliminary, previous, going before
Po'reclain, China-ware ; an herb	Prelude, introduction [foon
Po'rtable, that may be carried	Premature, too hasty ; ripe too
Po'rtal, a gate ; the arch of a gate	To premeditaté, to think beforehand
Porten'tous, foreboding	Prem'ises, antecedent matter
To portend, to foretoken	To premi'se, to lay down premises
Po'rtriture, a picture from life	Premiu'm, a reward
To po'tray, to paint	Premon'itory, previously advising
Po'ste'rior, following ; placed after	Prepon'derance, greater weight
Posthumous, published after one's	To prepon'derate, to out-weigh
Postmerid'ian, afternoon [death	Prepossession, a prejudice [udice
To po'spone, to put off	To preposess', to engage ; to prej-
Po'table, that may be drunk	Preposterous, wrong, absurd
Po'tentate, a sovereign prince	Prereq'uisite, previously necessary
Po'tent, powerful	Prerog'ative, peculiar privilege
Po'tion, a draught	Pref'age, a foretoken
Prac'ticable, performable [nent	To pref'a'ge, to foretoken
Pragmat'ical, meddling, impert'	Pre'science, foreknowledge
Preb'endary, a stipend in a cathedral	Prefcription, medical receipt
Prec'a'rious, uncertain, dependent	To prescri'be, to direct
To prece'de, to go before	To preside, to be set over
Prec'e'dent, going before	Pretext', a pretence [fie
Prec'e'dent, an example	To prevar'cate, to cavil ; to flus-
Prec'i'pice, a perpendicular fall	Pre'veious, going before
Precip'itancy, rash haste	Pri'mary, first in station
Precip'itant, rash, hurried	Prime, first
To precip'itate, to throw headlong	Prime'val, such as was at first
Preci'sion, exactness	Prim'i'tive, ancient, formal
Preci'sle, exact	Primogen'iture, a being first born
Preci'sly, exactly	Prior'ity, being first in rank
To preclude, to shut out, prevent	Pri'or, former, going before
Pred'atory, plundering	Prism, a kind of glas
Predecessor, one going before	Pri'time, ancient
Predes'nation, pre-ordination	Priva'tion, a depriving
To predel'inate, to decree irresistibly	Probability, likelihood
Predic'a'ment, a class, arrangement [ment	Probation, proof ; trial
To predict', to foretel [vour	Proba'tionary, serving for trial
Predilection, prepossession in fa-	Proba'tioner, one upon trial
Predom'inant, prevalent, ascend-	Prob'ity, honesty, goodness
ant [over	Prob'lem, a question proposed
To predom'inate, to prevail in or	Problematical, uncertain ; disputable
Pre-em'inence, precedence, super-	Proc'ess, a method ; course of law
riority [ers	Procrastination, a delay [lay
Pre-em'inent, excellent above others	To procras'tinate, to put off, de-
Pre-existence, existence before-	Prod'igal, wasteful
hand	Productive, producing
To pre-exist, to exist before	Prod'igy, a surprising thing
Prefer'ment, advancement	Prodigious, amazing, astonishing
To prefix, to place before	

To proffer, to propose, to offer	Proxim'ity, nearness
Proficiency, improvement, progress	Proximate, next, near
Profic'ient, one who advances in Profile, the side-face	Proxy, a substitute; a deputy
Prof'igacy, profligate behaviour	Prude, a woman affected and over-nice
Profligate, lost to virtue	Prudery, an affected reserve
Profluent, flowing forward	Puerile, boyish
Profound, deep	Puisne, yourg, small
Profusion, exuberant plenty	Puis'faut, powerful
Profu'se, prodigal, lavish	Pulsation, a beating [der.
Progen'itor, an ancestor	To pul'verage, to reduce to power
Frog'eny, an offspring	Puncheon, a large cask
To prognosticate, to foretel	Punctilio, a little point or trifle
Frog'res, course; advancement	Punctilious, exact; particularly ceremonious
Progre'ssive, going forward	Practical, exact; at the very time
Prohibition, a forbidding	Pungency, a pricking or sharpness
Prohibitory, forbidding, restraining	Pungent, sharp, piercing
To prohib'it, to forbid	Pu'pil, the apple of the eye; a
Prolif'ick, fruitful	Purlieu, an enclosure [scholar
Prolix', long, tedious	To purloin, to steal
Prol'ogue, the introduction to a	Purlu'ant, done in consequence
Prom'inence, a jutting or standing	Purveyor, one who provides vict-
Prominent, standing out	Pusillanim'ity, cowardice [ual
Promisc'uous, mingled, confused	Pusillanim'ous, cowardly, mean-
Prom'ontory, highland, a cape	Pu'trid, rotten [spirited
Prompt, quick, ready	
Promulgation, a publication	
To p'omulgate, } to publish	
To promul'ge,	
Prepen'sity, tendency, inclination	
Propitiation, an atonement	
Propitiatory, able to atone	
Propitious, kind, merciful	
To propound, to propose	
To propu'gn, to defend	
To proro'gue, to adjourn [lawry	
Proscription, a banishment; out-	
To proscribe, to outlaw	
To prostrate, to lie flat	
Protest', a solemn declaration a-	
To protest', to oppose	
Protestation, a solemn declaration	
To protract', to draw out; delay	
To protu've, to thrust forward	
Protu'berance, a swelling above the rest	
To protu'berate, to swell out	
Prov'ident, cautious, frugal	
Prowels, bravery, courage	
To prow'l, to seek for prey	
	Q.
To qua'drate, to square	
Quadrill'e, a game at cards	
Quad'ruped, a fourfooted animal	
To quaff, to drink luxuriously	
Quarantine, a forty days sequestration	[a sheet
Quarto, a book of four leaves to	
Quater'nion, the number four	
Quay, a place for landing goods	
To quell, to crush	
Quelquechose, a trifle	
Quer'u'lous, mourning, complain-	
Quest, search	[ing
Quiescent, resting	
Quietude, repose	
Quintessence, the virtue of any thing extracted	
Quon'dam, having been formerly	
Quorum, a bench of justices; a number sufficient to do business	
Quota, a proportion	
Quotient, the number produced by division	

R.	
Radiance, glitter	Rectitude, uprightness
Radiant, shining	Recumbent, lying down
To radiate, to shine, to emit rays	Recourse, application for help or protection
Radical, original; implanted by nature	To recur', to have recourse to
To radicate, to take root	Redemption, a ransom
Ragout, (pron. ragoo) meat stewed, and highly seasoned	To redeem, to ransom
Railery, reproachful language	To redound, to conduce in the consequence
Ramification, a branching out	Redress', relief, remedy
To ram'ify, to branch out	To redress', to set right
Ran'cid, strongly scented	Reduction, a reducing
Rancour, inveterate hatred	Redundancy, a superfluity
Rancorous, most spiteful	Redun'dant, superabundant
Ransom, price paid for liberty	Reduplication, a doubling
To ransom, to redeem	To refel', to refute
Rapac'ity, exercise of plunder	Reference, a relating to
Rapa'cious, seizing by violence	To refer', to yield to another's judgment
Rapid'ity, swiftness	Refuge, a place of safety
Rap'id, quick, swift	Refu'le, the worthless remains
Rap'ine, violence	Refractory, obstinate [stood:
Rapture, ecstacy	Refrag'able, that may be with-
Rarefaction, extension of the parts	Reful'gence, brightness, splendour
To rar'ify, to make thin.	Reful'gent, glittering, bright
Ratio, proportion	To refund, to repay
To re-an'imate, to restore to life	To refute, to prove false
To rebound, to spring back.	Reg'al, kingly
To rebuff, to beat back	To rega'le, to refresh
To recapit'ulate, to repeat again.	Regen'eration, new birth [anew.
To recede, to fall back [distinctly.	To regenerate, to make or be born
Re'cent, new, late, fresh	Re'gent, a ruler [nese.
Reception, a receiving [things in Rec'eptacle, a place to receive	Reg'imen, a diet in time of luck-
Recels', a retirement, departure	Reg'refa, a returning back
Rec'ipe, a medical prescription.	Regret', vexation for something.
Recipient, a receiver	To regret', to grieve at [past.
Reciproc'ity, a mutual return;	To rehearse, to repeat
Recip'rocal, alternate, mutual	To reimburfe, to repay
To recip'rocate, to act inter-changeably	To rejoin, to reply; to answer again
Recision, a cutting off	To reiterate, to repeat again and again
To reclaim, to reform	To relapse, to fall back again
To recline, to lean sideways.	To relax', to slacken
Recluse, shut up	Relay', horses to relieve others.
To recognise, to acknowledge	To relent, to feel compassionate
To recoil, to start back	Reli'et, a widow.
Recondite, hidden, secret	To relinquish, to quit; give up.
Recital, a rehearsal	Relue'nt, shining
Recitative, a musical speaking	Relue'tance, unwillingness.
To reconnoitre, to take a view of	Relue'tant, unwilling
To rectify, to set right	To relume, } to light anew
	To relumine,

Reme'diable, capable of remedy	Response, an answer
Remis', slack, slothful	Respon'sible, answerable
Remission, release; pardon	Responsive, answering
Remittance, a sending back; payment	To respond, to answer
To remit', to send back; to forgive	Restriction, limitation
Remonstrance, a complaint followed by reasons	To restrict, to limit
To remonstrate, to show strong reasons against	Restringent, having power to bind
Remorse, pain of guilt	Result, a consequence
Rendezvous, a place appointed	Refuscitation, a stirring up anew
To ren'ovate, to renew	To resuscitate, to revive
Renunciation, a renouncing	To retal'iate, to pay like for like
Reparation, a repairing	To retard, to hinder
Rep'arable, that may be repaired	Reten'tive, retaining; holding
Repartee', a smart reply	Retin'ue, a train of attendants.
Repast, a meal; food	To retort, to throw back
To rep'l', to drive back	To retract, to recall; to recant
To repent, to be sincerely sorry	To retrench, to cut off
Re'p'itory, a treasury	Retribution, a paying back
To repine, to fret, to vex	To retrieve, to recover
To repl'nish, to stock; to fill	Re'tropect, a looking back
Replete, full	Rev'elry, loose jollity
Repose, sleep, rest	To rev'e, to riot
Repos'itory, a place where things are safely lodged	To rever'berate, to beat back
To reposit, to lodge as in a place	Reverence, obeisance, respect
Reprehensible, blamable	Reverend, deserving reverence
To reprehend, to chide	To revere, to honour, venerate
To repress', to crush	Rever'sal, a change of sentence
Reprise, a respite from punishment	Reverse, change
Reprimand, reproach	To reverse, to repeal, to make void
To reprimand, to reprove	Reversion, a returning back
Reprobate, one lost to virtue	To revert', to return
To reprobate, to disallow, to reject	Rev'ery, irregular thought.
To repu'diate, to put away; to renounce	Revision, a review
Repugnancy, a contrariety	To revise, to re-examine
Repugnant, contrary	Rev'oable, that may be recalled
To repul'luate, to bud again	To revoke, to repeal, reverse
Repulse, a being driven back	Revolution, a rolling back; change in government
To repulse, to beat back	To revolve, to move round
Requisite, necessary	R'haphody, an irregular writing
To rescind, to cut off	Rhetorick, the art of speaking
Reservoir, a place where any thing is kept in store	Rheum, thin watery matter
Residue, remaining part	Rhinoceros, a sort of unicorn
Respective, relative, particular	Rig'aldy, mean brutal language
Respiration, a breathing	Rig'our, severity
To respire, to breathe	Rig'id, stiff, severe
Resplendence, lustre, brightness	Ris'ibility, laughter
Resplendent, bright, shining	Ris'ible, exciting laughter [citron]
	Rival, one who stands in competition
	To ri'val, to emulate, excel
	To rive, to split
	Rivulet, a small river

Robust , strong, sinewy	To scan, to examine nicely
Romance , a lie, a fiction	Scepticism, universal doubt
Roman'tick , wild, fanciful	Sceptick, one who pretends to doubt of all things
Rondeau , a kind of poetry	Schedule, a small scroll
Roquelaure , a man's cloak	Schism, a separation; division
Rotation , a course or turn, a whirling round	Scorbu'tick, diseased with the
Roscid , abounding with dew	Scruti'ny, a strict inquiry [scurvy
Rotundity , roundness.	Scrutable, discoverable by search
Rotund , round	Sculpture, carved work
Rouge , a red paint for the face	Scurrility, low abuse
Rubifick , making red	Scur'rious, abusive
Ruddy , approaching to redness	To seclude, to shut out
To rue , to grieve for; regret	Sec'ular, worldly
Rueful , mournful	Seda'te, calm, serene
To ruminant , to muse on	Sed'entary, sitting much [tom
Rupture , a breaking out	Sediment, what settles at the bot-
Ru'ral , belonging to the country	Sedition, a tumult
Rustic'ity , rudeness [try, a clown	Seduction, a leading astray
Rustick , belonging to the coun-	To seduce, to lead astray
S.	
Sabaoth , hosts armies	Sedulous, industrious
Sab'bath , a day of rest [sugar	Selection, a choosing; culling out
Saccharine , having the quality of	To select, to choose out
Sacerdo'tal , priestly	Sem'inal, containing seed [&c.
Sac'relige , robbery of a church	Sem'inary, a nursery; a college,
Sacrile'gious , violating things sacred [sion	Semipeter'nal, everlasting
Sagacity , quickness of apprehension	Sensibil'ity, quickness of feeling
Saga'cious , quick of thought	Sensible, having sense; feeling
Saline , belonging to salt	Sensual, carnal, lewd
Salvable , that may be saved	Septem'ial, lasting seven years
Salvation , a saving; a deliverance	Sequel, a succeeding part
Salub'rity , wholesomeness	Sequestration, separation; a seizing upon [withdraw
Salub'rious , } wholesome	To sequester, to set aside, to
Salut'ary , } wholesome	Seraglio, a house for women
San'able , curable	Ser'aph, an order of angels [her
San'ative , healing	Seraphim, angels of a certain number
Sanctification , a making holy	Seren'a/de, musick in the night
To sanctify , to make holy	Serene, evenness of temper; calm,
Sanguine , warm; full of blood	Series, course, order [quiet
Sanguinary , bloody, cruel	Servil'ity, condition of a servant;
San'ity , soundness of mind	Serv'ile, mean slavish [slavishness
Sans , without	Serum, the watery part of the
Sa'pent , wife	Session, a sitting [blood
Sarcasm , reproach; taunt	Shambles, a butcher's shop
Sarcas'tick , severe	Shamois, a wild goat [&c.
Satiety , state of being full	Sherbet', a mixture of water, acid,
To satiate , to satisfy	Shough, (pron. /ʃəʊ/) a kind of
Satire , a poem censuring vice	Shrew'd, arch, artful [flaagy dog
Satirical , severe in language	Sid'eral, starry
	Sig'nal, emblem

Signature, a mark	Spurious, counterfeit
Significant, important	Squalid, foul
Silvan, belonging to the woods	Stabil'ity, steadiness
Similar, resembling, like	Stable, fixed, firm
Similarity, likeness	Stale, old; long kept
Simile, comparison for illustration	Stationer, a seller of paper, &c.
Similitude, likeness	Stationary, fixed; a being in one place
Simplicity, plainness [ployment	Statuary, a carver of images
Sincure, an office without em-	Stat'ue, an image
Sinister, left; bad	Stature, the height of any animal
To sojourn, to live as not at home	Statute, a law
Sojourner, a temporary dweller	Sterography, short hand
Solace, comfort	Sterility, barrenness
Solar, belonging to the sun	Sterile, barren
Selection, unithnes of one word to another	Stigma, a mark of infamy
To solemnize, to make eminent	To stigmatize, to brand
Solicitude, anxiety	Stimulous, a spur, an enciteme ⁿ t
Solicitous, anxious	To stimulate, to spur on
To solicit, to ask, to implore	Sti'pend, a salary
Soliloquy, a talking to one's self	To stip'ulate, to contract
Solitude, a lonely life or place	Strand, the verge of the sea
Solitary, alone	Stratagem, craft, deceit
Solvency, ability to pay	Stren'uous, brave, zealous
Sombre, dark, gloomy	Stress, force, importance
Somniferous, causing sleep	Stringent, binding
Sonorous, shrill-sounding	Structure, building, form, make
Sophism, a false argument	Stupendous, wonderful
Sophist, a cavelling disputer	Stygian, hellish
Sophistry, false argument	To subjoin, to join under, to add
Soporifick, } causing sleep	To subjugate, to conquer
Soporiferous, }	Sublimity, loftiness [fence
Sordid, base, overious	Sublime, high in style and excel-
Spacious, wide	Sublunary, under the moon
Spasm, a convulsion	Subordination, a state of being in-
Spasmoidick, convulsive	ferior
Specific, distinguishing one sort from another	Subordinate, inferior in order
Specious, plausible, deceitful	Subordination, the seducing to a false action [means
Spectre, an apparition [ination	To suborn, to procure by false
Speculation, mental view; exam-	Subscription, an under-writing
Speculative, contemplative	To subscribe, to write under
To speculate, to consider atten-	Subsequent, following in train or order [mental
Sphere, a globe [tively	Subscr'vient, subordinate, instru-
Spikenard, the name of a plant	To subserve, to serve subordinately [wards
Spiral, winding	To subside, to sink, tend down-
Splendour, lustre	Subsidy, aid, a tax
Splendid, shining	Subsist'ence, means of support
Splen'etick, fretful	To substantiate, to confirm [er
Sponsor, a surety	Substitute, one in place of another
Sponta'neous, voluntary	
Spruce, nice, neat	

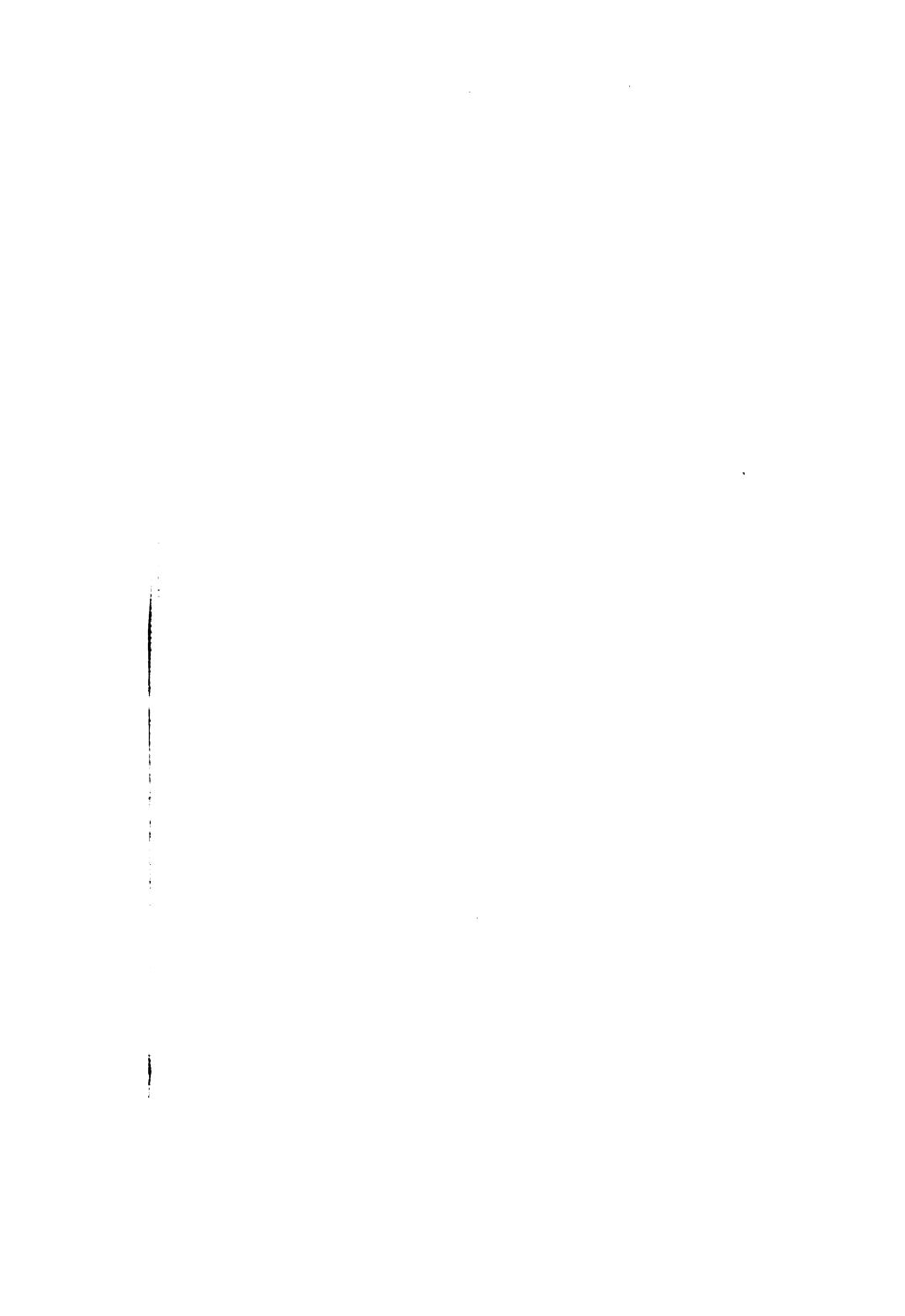
Sub'terfuge, a shift; an evasion.	Superstitious, over nice [another
Subterra'neous, lying under the	Superstructure, what is built on
Subtility, thinness [earth	Supervisor, an overseer
Subtile, thin, piercing	Supine, careless, indolent
Subtile, artful	To supplant', to displace by craft
Subversion, overthrow	Supple, pliant, flexible
Subvertive, tending to overturn	Supplement, an addition to supply
To subvert, to overturn	Supplication, entreaty [defects
Suburbs, the out parts of a city	Suppliant, entreating
Successaneum, that which is put	To supplicate, to entreat
to serve for something else	To suppress, to crush
Succession, a following after	Suprem'acy, height of authority
Successor, one who comes after	Supreme, highest
another in place or estate	To surcharge, to overcharge
Successive, following in order	Surd, deaf, unheard
Succinct, girded up; concise	To surpass, to excel
Succour, help	Surplus, } an overplus
Suc'culent, juicy	Surplu'lage,
Sudorif'ick, provoking sweat	Surreptitious, done by stealth
To sul'locate, to choke	To survive, to live after
Suffrage, a vote; voice	Suscep'tible, capable of receiving
Suggestion, a hint, intimation	To suspect, to imagine [ing
Su'icide, self-murder	Suspension, a hanging up; a delay
Sum'mary, an abridgment	To suspend, to delay; to put off
Sum'mary, short, brief	Suspense, uncertainty
Summit, utmost height	To sustain, to bear
Sumptuary, regulating the way of	Sustenance, support
Sumptuous, costly [living	To swerv'e, to wander from
Su'perable, conquerable [enough	Syc'ophant, a flatterer
Superabund'ant, being more than	Syl'abus, the heads of a lecture
To superadd, to add more and	Sylvan, belonging to the woods
above	Symbol, a mark or representation
Superannuated, impaired by age	of something
Superb', grand, pompous	Sym'metry, proportion
Supercil'ious, haughty [degree	Sym'pathy, fellow-feeling [ing
Superem'inent, eminent in a high	Sympathet'ick, having fellow-feel-
Superficies, the outsides [surface	To sympathize, to feel with an-
Superficial, shallow; lying on the	other [sounds
Superflu'i'ty, more than enough	Sym'phony, harmony of mingled
Superfluous, unnecessary	Sympho'nious, harmonious
Superintend'ent, an overseer	Syn'agogue, a place of Jewish
To superintend', to oversee	worship
Superlat'ive, in the highest degree	Synec'doche, a part for the whole
Supernat'ural, above nature	Syn'od, an assembly of clergymen
Supernu'merary, above the stated	Synon'yous, of the same signifi-
number [top or outside	cation
Supercription, a writing on the	Synep'tis, a general system
To superscribe, to write on the	T.
top or outside	Taciturn'i'ty, silence
To supersede, to set aside	Tac'it, silent [for battle
Supposition, too great nicely;	Tac'icks, the art of rousing men,
mistaken devotion	

Tal'on, the claw of a bird	Tim'id,	}\ fearful
Tambarine, a kind of drum	Tim'orous,	}\ [drugs]
Tan'gible, perceptible by touch	Tincture,	a colour; extract of
To tan'talize, to torment by false	To tinge,	to colour
Tantamount, equivalent [hopes	Tissue,	gold and silver cloth
Tardy, slow, late	Toilet,	a dressing table
To taunt, to insult [same words	Tolerable,	that may be borne
Tauto'logy, a repetition of the	Tonnage,	impost upon every ton
Tautolog'ical, repeating the same	Tonsure,	a clipping hair
Tawdry, meanly showy [thing	Top'ick,	a general head of dis-
Tawny, yellow	Torna'do,	a hurricane [course
Tech'nic, belonging to arts	Torpid,	sluggish
To ted, to lay mown grass in rows	Torrid,	parched
Teg'ulement, a cover	Tournament,	military sport
Teint, a colour, shade	Tradition,	a delivering down
Tel'oscope, a glass used for distant	without writing.	
Tem'city, rashness	To traduce,	to censure
'Temporal, measured by time	Trag'iek,	mourful
Tem'porary, lasting only for a	Trait,	a touch
limited time	Tranquillity,	peace of mind
To ten'porize, to comply with	Tranquil,	quiet, peaceful [sing
the times or occasions	Transcendent,	excellent, surpass-
Ten'able, that may be held	To transcend,	to surpass
Tens'cious, holding fast	Transcript,	a copy
Ten'et, opinion	To transfer,	to copy
Tenu'ity, thinness	Transfiguration,	change of form
Tep'id, lukewarm	To transfix,	to pierce through
Ter'magant, a scold	To transform,	to change shape
Termination, a conclusion, end	To transfuse,	to pour into another
To ter'minate, to limit	Transition,	a removal
Terra'queous, composed of land	Transient,	soon past [short time
Ter'restrial, earthly [land water	Transitory,	continuing but a
Terrif'ick, terrible	Transmigration,	a passing from
Test, a trial	one body to another	
Testament, a will	To transmute,	to change from one
Testate, having made a will	nature to another	
Tet'y, fretful	Transpa'rency,	clearness
Tete-a-tete, close consultation	Transpa'rent,	clear, which may
Texture, a web	be seen through	
The'aure, a play-house	To transpire,	to come abroad
Theme, subject, task	To transpose,	to change the order
Theol'ogy, divinity	Transverse,	being in a cross di-
Theolog'ical, relating to divinity	Trappings,	ornaments [rection
The'ory, speculation, plan	Tre'ason,	treachery; an offence
Theoret'ical, speculative	against government	
Thermom'eter, an instrument to	Treatise,	a discourse
measure the degrees of heat and	Tremendous,	dreadful
cold	Tremour,	a quivering motion
Thorax, the breast	Tremul'cus,	trembling
Thrill'dom, servitude, slavery	Tresses,	a knot or curl of hair
To thwart, to cross	Tribu'nal,	a court of justice
Timid'ity, fearfulness		

Trigonometry, art of measuring		Ver'satile, apt to be turned
Triple, three fold [triangles		Vertex, the point over head
To triplicate, to treble		Vertical, exactly over head
Trite, worn out		Vestal, a pure virgin
Trivial, trifling, worthless		Vel'tige, a footslip
Tri'umph, joy for success		Vest'ment, a garment
Triumph'ant, celebrating victory		Vesture, dress; clothing
Trophy, something taken in battle		Vet'eran, old
Tui'tion, instruction [tute		Vi'and, meat dressed [return
Tu'mour, a swelling		Vibration, a moving with quick
Tu'mid, puffed up		To vi'brate, to move to and fro
Turgid, swelled		Vic'ar, a substitute; deputy
Turpitude, baseness		Vica'rious, deputed; delegated
Tu'telar, guarding, protecting		Vicege'rent, one who is intrusted
Twain, two		with the power of the superior
Typ'ical, emblematical, figurative		Viceroy, one who governs in
Typog'rphy, the art of printing		place of a king
Typograph'ical, belonging to the		Vic'inage, } neighbourhood
Ty'ro, a beginner [printer's art		Vic'inity, }
V.		
Vacu'ity, emptiness		Vic'i'tude, a change
Va'cant, empty		Vic'tim, a sacrifice
Va'grant, wandering		Vict'or, a conqueror
Va'gue, wandering; unmeaning		Videlicet, viz.; to wit; that is
Valetudina'rian, infirm [ty		To vie, to contend
Valid'ity, strength, force, certain-		Vigilance, watchfulness
Val'id, conclusive, weighty		Vigilant, watchful
Vap'id, spiritless		Vig'il, watching
To va'riegate, to diversify with		Vin'cible, conquerable
Varlet, a scoundrel [colours		To vin'dicate, to justify
Vas'al, a subject; a slave		Vindic'tive, revengeful
To vaunt, to boast		Vin'tage, time of making wine
Ubiq'uity, omnipresence		To violate, to transgres'; injure
To veer, to turn about		Vira'go, a female warrior
Veg'etables, all sorts of plants		Virent, green
To veg'etate, to grow as plants		Vir'u'cence, poison, malignity
Ve'hemence, force, violence		Vir'u'lent, malignant
Ve'hement, forcible		Viscous, glutinous, slimy
Ve'hicle, a conveyance		Vision, sight
Veloc'ity, speed, swiftness		Vi'fible, that may be seen
Venal'ity, sordidness [fold		Visionary, imaginary
Ve'nal, mercenary; that is to say		Vi'nal, belonging to sight
To vend, to sell [wood		Vi'tal, necessary to life
Veneer, to cover with very thin		To vitiate, to corrupt, deprave
Veni'able, worthy of reverence		To viti'perate, to censure
Verbatim, word for word		Vivac'ity, sprightliness
To verge, to bend downwards		Vivid, quick, active
Vex'ity, truth		To viv'ify, to make alive
To ver'ify, to prove true		Ulcer, a sore
Vernac'ular, native		Ult'imate, the last
Vernal, belonging to the spring		Ultimately, in the last consequence
		Um'brage, a shadow; an offence
		Umbra'geous, shady

Unabashed, not ashamed	Vot'ive, given by vow
Unanimity, agreement of mind	To vouch, to attest
Unanimous, of one mind	Voucher, one who gives witness to any thing
Uncouth, awkward	To vouchsafe, to grant
Undion, an anointing	Urbanity, civility, politeness
Undulatory, waving	Urchin, hedge-hog
To undulate, to roll as a wave	Ush'er, an under teacher
Unequiv'ocal, plain, not doubtful	To usher, to introduce
Unerring, certain [jections	To usurp', to seize without right
Unexceptionable, not liable to ob-	Usury, money paid for the use of
Unteigned, sincere	Utility, usefulness [money
Unfeathered	Vul'nable, liable to be wounded
To unfurl, to expand	Uxo'rious, submissively fond of a wife
U'ni'ton, a string of the same sound	
U'nity, concord	
Unpar'alleled, having no equal	
Unprecedented, not justified by example [or precedent	
Unpremeditated, not studied be-	
Unquestionable, not to be doubted	
Unri'valled, having no equal [ed	
Unfa'tiable, not to be satisfied	
Unfa'veour'y, tastelets	
Unspecakable, not to be expressed	
Untoward, froward	
Unwa'ry, wanting caution	
Unwieldy, unmanageable	
Unwittingly, without knowledge	
Vo'cal, belonging to the voice	
Voca'tion, a calling	
Voci'crous, noisy	
Vo'gue, fashion, mode	
Void, empty, vacant	
Vol'ant, flying	
Vol'atile, flying; lively	
Volc'ano, a burning mountain	
Volition, the act of willing	
Volubil'ity, fluency of speech	
Vol'uble, fluent of words	
Volu'minous, consisting of many volumes	
Volup'tuary, one given to luxury	
Volup'tuous, sensual, luxurious	
Vorac'ity, ravenousness	
Vora'cious, ravenous	
Vortex, a whirlpool [vice	
Vo'tary, one devoted to any ser-	
	W.
	Wand, a long staff
	To wane, to grow less
	To warble, to quaver fair
	Welkin, the visible regions of the
	To welter, to roll in blood
	To wheedle, to entice by soft
	Wieldy, manageable [words
	To wis', to know
	Wist, knew
	Wittingly, knowingly
	To wot, to know
	To wreak, to revenge
	To writhe, to twist, to distort
	Wry, crooked, distorted
	Y.
	Yacht, a small ship for carrying
	passengers
	To yawn, to gape
	Ye'leped, called, named
	To yearn, to grieve
	Yeoman, a husbandman
	Yore, of old times
	Z.
	Zeal'ot, a person full of zeal
	Zc'ith, the point over head
	Zeph'yr, the west wind
	Zest, a relish
	Zigzag, a turning short







REDACTED

